

## SPECIAL NOTICE.

BRETHREN OF THE CLERGY AND OF THE LAITY are earnestly requested to inquire concerning WILLS admitted to probate in their several parishes, in all cases where they have reason to suppose that property has been left by legacy or bequest to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, and to communicate the facts without delay to the Secretaries.

Information has recently been received at these Rooms, through parties from whom we had no right to look for it—that Wills, admitted to probate four or five years ago in a single County in this State, provide for legacies to the amount of Six Thousand Dollars, concerning which no previous advice had come to hand.

MISSION ROOMS, 22 AND 23 BIBLE HOUSE, }  
April, 1870.

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# Domestic Missions OF THE Protestant Episcopal Church.

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MARCH, 1871.

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## LETTER FROM BISHOP CLARKSON.

OMAHA, *January* 16, 1871.

REV. AND DEAR SIR: We had a happy and notable day yesterday in our far-away city on the banks of the Missouri. The occasion was the Ordination to the Priesthood of three of our own Clergy, all to the manor trained: the Rev. Messrs. Young, Paterson and Rippey. A few years ago, the Rev. Messrs. Young and Paterson were clerks in A. T. Stewart's great store in New York city; the former, a Methodist, and the latter, a Presbyterian. Whilst they were such, they offered themselves as missionaries for Nebraska, and came with the Bishop to the new Missionary Jurisdiction. They were first ordained Deacons here, and, after showing themselves faithful and diligent in the lower office, have now been advanced to the Priesthood. The former is now Rector of St. Luke's Church, Platts-mouth, and the latter, Rector of Holy Trinity, Bellevue. The other candidate, Rev. John N. Rippey, M.D., was a physician in good practice, in Omaha, which he surrendered for the holy duties of the Ministry. He, also, had been a Presbyterian. Now, he is Rector of St. Mark's, Omaha, and Principal of a Boys' School in this city. These are all earnest and devoted men, the first fruits, as it were, of our young Diocese, and valuable co-workers, of which any Bishop might be proud.

Nor is this all, in this line, for which we have reason to be encouraged. The Standing Committee have just recommended, for Deacon's orders, two others who have formerly been Methodist ministers, one of whom, Mr. John Lyon, I propose (D. V.) on Sunday next to ordain at Brownville. He has been lay-reading and teaching, for the last eight months, at Fall's City, and gives great promise of being a useful and very acceptable Minister.

So, also, have we lately received three new candidates for Holy Orders, Messrs. Townsend and Roberts, now at our College, and Mr. Hall, who is with Mr. Hinman, making *six* in all, at this time, in Nebraska. This is indeed an evidence that God is blessing our work, in turning the hearts of so many good men to our holy Ministry.

But I think I hear you who are always thoughtful as to resources, ask: "How do you support all these candidates?" Ah, that is *the* question. My dear Doctor, we have no large endowments, like eastern Dioceses, no education societies, no rich congregations, here, to help us. Most of these candidates are provided with homes, and with instruction, with but very little outside aid. I have a bill for \$250, incurred for this purpose, hanging over me now; but, as it is in the hands of the good and patient President of the College, it has not troubled me very much thus far, but it must be met soon. And then there will be another \$250, by and by. Sometimes I feel as if I would like to be "the Society for the Increase of the Ministry," or "The Evangelical Education Society," for about a month, so that I could put *all* our candidates for the Ministry on a comfortable and satisfactory basis. I think it will take about \$800 to carry us safely through this year *in this single department of our work*, and it might just as well be \$8000, as far as our bank account goes. But, it will all be right.

"The darkest day,  
Live till to-morrow, will have passed away."

I have too much faith in God, and in the Church, to doubt on this point. Somebody will read this whose heart will be inclined to help us.

Two new and very beautiful churches are now ready for consecration in Nebraska. One is at Schuyler, built entirely by Miss ———, of Philadelphia, as a memorial of her deceased father who was one of the early Governors of Illinois. I wish you could see this church. It stands on the line of the great Pacific Railroad, in one of our most promising towns. We have quite a number now along this line, but none, I think, so pretty as this one. The proprietors of the town, in consideration of the erection of this fine church, have donated to us a large amount of valuable property, part of which we intend to use for parochial purposes, the balance to be reserved for the Episcopal fund of the Diocese, which is gradually growing.

The other church, ready for consecration, is at Lincoln, the Capital of the State. It is upon the same plan as the former, somewhat enlarged. The cost of this church was \$3,500, \$1,000 of which was contributed by John Bohlen, Esq., of Philadelphia, who has named it The Church of the Holy Trinity. How thankful we ought to be that the Church has such men and women in her fold as these noble church-builders. What could we do in this vast Missionary field without their aid? Without Miss ———' generous benefaction, it would have been years before we could

have had a church in Schuyler, and probably we should never have had that fine grant of land which before long must become very valuable. Without Mr. Bohlen's large gift to stimulate the local interest, we certainly could not have had at this time, in the capital city of our great State, so beautiful and so complete a church. God bless them both.

And, by and by, I shall have just such another story to tell you. Oh, that such examples were epidemic, and that the Church would "break out" all over with them!

With \$500 outside aid for each of three places in Nebraska, we could erect, this year, a new church in them all that would cost \$2,000, and be free from debt, and have ground enough for a Parsonage and School-house; and any congregation or individual giving that sum may name the church, and, what is better still, may have the privilege, now and then, or regularly, if they please, of helping to support the minister, until the church becomes self-supporting. From our point of view, this appears to be the very best way of spending money.

We have a congregation of colored people in Nebraska City, with a snug little chapel (S. Augustine's), built mainly by the efforts of Rev. Dr. Oliver. A Minister from their own race is about to be ordained, a very worthy man (formerly a Methodist), Mr. William H. Wilson, who has been lay-reading to them for a year past, and is now to be admitted to the Diaconate. So that we shall have on our clergy-roll, and at work in the Diocese, Whites, Indians, and a Freedman. This looks like Catholicity. I wanted to say something to you about our Schools, but I must reserve this for another letter.

I have been reading to-day *THE SPIRIT OF MISSIONS* for January. Every line of it is pure gold. It always makes the frontier Missionary more hopeful, and happier, because it shows us how much we are in the thoughts and prayers of our Eastern brethren, and because its stirring words help to kindle anew our sometimes fading fires of Christian zeal. The rugged cliffs of Colorado, the moral desolations of Utah, the weary plains of Nebraska—what is there in these that should discourage or deter us, when so many loving hearts are working and praying and giving for us, on the far distant Atlantic slope? We should be cowardly and craven-hearted, indeed, if we gave up in despair (under even the heavy burdens of anxiety that we must carry), when we have God on our side, and such countless hosts of "fellow-workmen" stretching from the ocean to the mountain.

*MISSIONARY LETTER.*

THE following interesting letter from one of our Missionaries in Maine, was addressed to a member of the Ladies' Missionary Relief Association in this city. We have secured it for our pages, and take pleasure in commending it to the attentive perusal of our readers as an illustration of the "Lights and Shades" of Missionary life.

DRESDEN MILLS, MAINE, *Jan. 27, 1871.*

MY DEAR MADAM: In my last letter to you, I think I promised to give you, at some future time, an account of my work at Dresden and vicinity. I will now try to do so. It may interest you somewhat, and also your Ladies' Committee of the Missionary Society. Let me assure you that we all—my wife, daughter and myself—feel much indebted for your liberal donation of clothing to us last year.

I arrived here in April last. I found a church which will seat 350 persons, with an excellent chancel, but the most filthy place I ever was in; the water running through the roof, the walls and pews *once* white, (some 40 years ago), millions of dead flies on the seats, &c. There had been no Minister here for about six years. Services had been held occasionally—two or three in a year. There were five communicants. The people, now very poor, were once nearly all in good circumstances, but had become reduced through some Boston failures. The church, which is an excellent building, was originally erected as a Union meeting house, but did not succeed. It was consecrated 21 years ago by Bishop Burgess. The congregation was considered a good one, if 25 persons were present. I found that, under former Rectors, the Chants were sometimes sung, more frequently read, as were, also, the Selections and Hymns. For a Sunday or two I was met with a shake of the head when I waited, and looked to the organist, as if he would say, "It cannot be done," or, "It does not suit us to sing." I thought to myself, nor does this condition of things suit *me*, nor shall it suit me. The first time Bishop Neely came here, shortly after his consecration, he had not a single person to make the responses, nor would a single person sing. The Bishop had to do the singing himself.

I assure you I came here with no very cheerful account given me by the Bishop. However, I thank God that I did come, and that, under His blessing, it is not now as it once was with respect to the Services of the Church.

My daughter came on from New York, having spent the winter there with her sister, not being able to endure the cold when we were at Winn. The first Sunday, she was sitting in our pew. No chanting was to be had, only a shake of the head. I said, "Emma." She arose, went up to the

singing gallery, and struck off the Chant. As she was passing down the aisle, I said to the people, "You see what it is to have an obedient daughter. Follow her example of obedience." I struck into the chanting. The singers and organ all went in, and excellent singing have we had ever since, beyond that of most country churches. The Responses, too, are now made by the people, as well as, if not beyond, those of any church I have attended in Maine or in New York. The Chants, the Te Deum, the Responses to the Commandments, Selections and Hymns, are now *all sung*.

The people were taken by surprise; they had never dreamed of such a thing as this; but the first time they heard the Service thus conducted they were delighted. Our congregation now averages above 100 persons. Sometimes we have as many as 120 present. I have had the inside of the church, the pews, &c., nicely painted, and the building is now, I may say, a beautiful one—that is, for a country church. I shall have the outside painted as soon as the weather permits. This will cost nearly \$400. I have received from friends about \$250, and shall fall short from \$100 to \$130. This I must beg as I can, for not a cent have I taken from the people. They cannot afford to contribute. They do all they can toward my support by a monthly Offertory.

We had an old pipe organ, completely worn out. We now have one of Mason & Hamlin's, which cost \$220. The ladies have been holding sewing meetings, and, on the seventh of February, they are to have a Fair and Levee to raise funds to pay for the organ. They will do what they can, and I shall have to help them out by begging the rest.

We have now 17 communicants, and I hope to have a class for the Bishop when he comes to visit us.

The Methodists have had it all their own way here for years. About 30 of them attend every Sunday, and two regularly take the Holy Communion with us. God helping me, I hope and believe I shall win a number of them back to the Church.

Dresden does not contain more than 160 persons—men, women and children. But it is a large parish, the population spreading all around for some four or five miles. I have continually to be walking from 20 to 30 or more miles every week. It is truly a Missionary parish. I enter every house, no matter what they are who dwell therein; I never ask. Nor do I ever leave, on making my first visit, without prayer. This astonishes many, as they never thought that an Episcopal Minister could pray extempore. It pleases all, too, and the result is, they come to church; and it is only by such means that they can be brought back. Sectarianism is wearing out in Maine, and nothing as a visible means can save the people from rank infidelity but the Episcopal Church. The Episcopal Church they will hear, and her teachings they will attend to. But they will not receive denominational teaching—they have had enough of that.

It is very important that Maine should be strengthened in her Missionary staff.

I have said enough, and my letter is growing tedious. But forgive me; I cannot feel satisfied until I give you some account of my Mission at Kennebec, on the River Kennebec. The Episcopal Service was first held here in 1756. In 1760 the first parish was formed, under the Rev. Jacob Bailey, after he was ordained in London. On November 4, 1770, the first church was opened by Mr. Bailey. I can see from my door where it stood, about two miles off. Mr. Bailey left the parish in 1779. From that time, for a period of above ninety years, there has been no Episcopal Service—except on two or three occasions by Bishop Burgess—until I came. After Mr. Bailey left, the church went to ruin, and ultimately fell down. The Congregationalists, some fifty years after, erected a place of worship about a mile from the church, nearer the river. For 24 years they carried it on; then the Universalists got the building. About six years ago it fell down. Two years ago the ladies of Kennebec erected a spacious and handsome hall on the site of the old meeting-house. Last Spring it was opened. I felt, after I came here, that I could not be easy in my mind unless I tried to establish once more the old Church at Kennebec. So I offered to give them a Service once every other Sunday. But no sooner had I done so, and got a congregation of above 100 persons, than Congregationalist, Universalist, Methodist, and Swedenborgian, all came and tried. They got from twenty to thirty persons; never more. I continued on in my turn, and kept my congregation up. All the others have retired but the Swedenborgian. I hope, with the Lord's help, to get rid of *him* before long, and then I shall have it all to myself. I announced last Sunday, that as soon as the season will permit of a Service after that of the afternoon at Dresden, I should give them one every Sunday at Kennebec. Thus I shall have three Services every other Sunday.

The Kennebec people are well educated, well-to-do in life. I take my daughter over with me to play the organ and lead the singing. I am now looked upon as their Minister, and they have put under my charge their Sunday-school of forty children, which they have been carrying on for some time.

All this is encouraging, and I hope to plant the Church firmly at Kennebec. There are about thirty Universalists who attend our Service and enter heartily into the responses. There are a number at Kennebec who can play well and sing, but not Church music.

I must ask forgiveness for this long, rambling, tedious letter.

Please give my kind regards to Miss Bulfinch and the Committee of ladies, with our thanks to them and to yourself.

I am, my dear madam, your obedient servant.

THOMAS MARSDEN.

*THE CHURCH AMONG THE CHIPPEWAS—SHALL  
“NONE OF THESE THINGS MOVE” US?*

[THE following letter, addressed to two laymen, has just been received from Bishop Whipple's "faithful Chippewa" Missionary, Rev. J. Johnson Enmegabowh, who came to this City last fall, to lay the cause of his people before the Board of Missions and the Church in New York. Various causes, and not the least among them the native diffidence of the applicant in presenting his claim from door to door, prevented at that time the generous response to which an appeal so extraordinary is entitled, and which it is believed will be given whenever its peculiar and pressing nature is understood. These Indians, the remnant of the once powerful "Ojibbeways," and still numbering some ten thousand souls, do not ask "an alms" of our people, nor stipends from the Government. They appeal broken-heartedly for justice and Christian sympathy. Their sole teacher and spiritual guide, Enmegabowh, is a full-blooded Chippewa, who, when the Sioux of Minnesota, in their war with the whites nearly ten years ago, sought to form a junction with the disaffected portion of his people, promptly gave such information to the authorities as thwarted the scheme, and, doubtless, saved the lives of hundreds of white settlers. He now asks—appealing from the Government to his Christian brethren, in the most touching words of our Common MASTER—that we shall do unto his people as unto "the least" of *His* brethren; that we shall place in their hands the Word of Life and the implements with which to earn their daily bread. Shall such a call pass unheeded?

The recipients of this letter will be glad to unite with other laymen in devising a suitable mode of relief for the Chippewas of Minnesota. Our sister city, Philadelphia, has, through one zealous and influential Churchman, been moved to take a deep interest in the missions among the Sioux. Let the Church in New York undertake a corresponding work among the Chippewas. Until a systematic method for the accomplishment of this object shall be devised, and in order to relieve the more pressing necessities of Enmegabowh's people, contributions will be received and forwarded to Bishop Whipple if sent to the address given below. It seems important that action should begin at once, not only for the relief of present destitution but with a view of providing the "teams, tools and implements," called for to break the ground in the spring, and prevent future suffering.]

WHITE EARTH RESERVATION, *Jan. 15th, 1871.*

MOST ESTEEMED FRIENDS AND BROTHERS:—I left your great city hurriedly after the reception of my wife's letter. It was an urgent request that I should return home immediately. I did so without bidding you and other friends good-by, or what an Indian would say, *Bo sho-Bo sho.*

Arrived in Faribault, I met the good Bishop and presented all the money to him given me during my eastern tour, and after counting it over he returned it to me, as he said, to buy nails, window glass and provision for my people; which I have done. Before I reached my home, I had to camp out six nights, and as it snowed and rained nearly three days it was very disagreeable weather. At last I arrived home safely to see my family, and to find them in sickness. My poor people were overjoyed to see me return again, and again commence anew to serve and worship the GREAT SPIRIT with full purpose of heart. All the chiefs and head men

came to see me after I was fairly rested, and there were many amusing questions asked me. One of the principal chiefs, *White Cloud*, asked: You have seen many strong hearted ladies and gentlemen of the Pale Faces; beautiful churches and beautiful cities too. You have seen and heard the sentiment and feelings of the Pale Faces towards us. What is your opinion in regard to it. Do they really love and sympathize with our poor condition, or do their hearts bend more to the Siouxs and the Black Men! My friends, said I, when the Christian Pale Faces say we love and sympathize with the sad condition of the Red Man, I believe they say it from their good hearts. I have been in their great Councils and in their beautiful churches, and indeed have talked with private gentlemen too. I find but one sentiment amongst them, that is, love and sympathy for the Red Man.

Another chief said: "Ah! that is the same *love, same sympathy* that our great father, the President, has repeatedly sent to us. He said he loved us, because he wanted our country; and he took it. Soon afterward, he sent us word again and said: My *loving* Red Children, you sold your country to me; I want you to leave it and go towards the setting of the sun. Without a murmur, we pack our little ones on our backs and start for the great West. Yes, we have left our country and the graves of our dear little ones, and here we are in a strange land, far—yes, far away—from own country which we so dearly loved. And now," continued he, "if our great father, the President of the United States, truly loved his children, he would have said: \*My Red Children, you are very poor and helpless. I will send you a Missionary, and teachers, and means, to raise you up like men, and by and by you will become a happy nation.

"To-day," continued he, "there is every prospect that our country will be again taken away from us. The Pale Faces want our country to build a road for the great *Iron Horse*. Where shall we go then? My friend and brother, I have been very lonesome. My tears have dropped to the ground freely, to think of myself and my children. I have again and again asked the GREAT SPIRIT to take me away from this world, for I do not want to see my children remove further West; the next removal will be a sure death to ourselves and to our children"; and so, much affected, he sat down. Chief I. H. Tuttle said: "I believe what our Missionary has said: I cannot yet feel discourage. I think we have fairly begun to live like the Christian Pale-Faces, and I believe too that we have just commenced the true worship of the GREAT SPIRIT; the true worship that will lead us to true happiness and make us strong."

Chief Tuttle continued: "The only one thing which will retard our progress is the want of teams and tools to go on and improve our condition rapidly. And let us be true to our Christian callings, as our Missionary has said. If we do these things, the GREAT SPIRIT will move the

hearts of the Christian Pale Faces, to have pity on us and our children. I believe what our Missionary said—that the Christian Pale-Faces have a good heart towards us”; so he sat down.

This is our third winter since we came to this strange country. When the removal was first named to my people, they obeyed the summons without a word, and took up their march. We were most faithfully promised by our great father at Washington, teams and tools, and that school-houses would be built for us here. I say this is now our third year. All those Indians were then pagans, worshipping the stars and moon. I faithfully commenced my part of the great work, teaching them what little I knew of the Christian religion, and I am happy to say—and, indeed, truly happy to see and witness with my own eyes—that my feeble work has been wonderfully blessed in the conversion of many souls. Wooden gods, feathers, and implements of war have been presented to me as cast-away idols of those now zealous-hearted Christians. Our principal chiefs, head men, women, and our own children have all adopted the customs of the Pale Faces. Our log church, during the Summer (the only time we can occupy our church), has been, from Sabbath to Sabbath, filled by the devout worshippers.

I am now presenting the true condition of my people here. The Christian vows made and promised by these Christian Indians have been so far faithfully fulfilled, with great honor to themselves and to the Church. As one of the principal chiefs said the other day, “In what would be our condition and our children had not our Bishop sent you to our people! Can we be thankful enough? No, never! And may the Bishop and yourself live long to be useful to your days and generation.” Now, we have been standing idle all the day, while our hearts, hands and strength are full willing and ready to work and till the ground, and by the sweat of our brows we expect to eat our own bread. These Christian Indians were never so ready and willing to *work*—to **WORK** is their greatest desire. Where is the axe to cut down the trees? Where are the ploughs for the ground? Where are the teams to break the ground? and where are the tools for all the purposes of cultivating the soil?

During the past summer, twenty of the most industrious young men went out and cut house logs to make themselves permanent homes. The logs are still on the ground where they were cut. Why? Simply because there were no teams to haul them. Our Bishop and your poor Missionary often hold down his head to see them without means to go on and improve their condition. Where are our school-houses promised to us? The good Bishop had built a log church for us, the only house that we can use in the summer. During my absence in the East, I had engaged to put up small building for me, which I intended for my study,

but now it is converted to public use for daily school and for night school for the adults. What do you think your Missionary is now doing? Why, poor fellow—hardly a time to prepare for his Sunday discourse—from 9 o'clock, A.M., to 3½ o'clock, P.M., his time is fully occupied for school, and then at 7 o'clock, P.M., his night school commenees, to 10 o'clock. Poor fellow! He wanted some time for "*Sunday sickness*" or "*Sunday sick head ache*." But no, his object and theme are so urgent, he says: "None of these things move me." . . . .

Ladies and Gentlemen of New York, come with your noble hearts and make our hearts light and full of joy; and above all, make our hands strong by your generous acts. Let it be said of you by my people: The New York Ladies and Gentlemen have achieved all this most noble superstructure in the midst of this generation and the generation to come. Let me be plain—it is no harm saying it—we want five to ten ox-teams, ten ploughs, ten chains, four waggons, and money for seeds. We had six-hundred bushels of potatoes stored away last fall in our root-house, intended for seeds next season; and one-half are already rotted. I have engaged poor women to pick and assort them, but I am afraid we shall lose all of them. Next week I and two of the head chiefs are going to see the Bishop and present to him all these things. The railroad is pressing heavily upon us. The Whites are surrounding us rapidly. What we must do is become White Men, or else the White Man will again drive us from our homes. In order to become *true* white men, and to occupy our land, we must *cultivate the soil*.

On last Sunday I took the liberty of Christening the head chief's son your full name, Charles Hudson. He is one of the brightest boys I have, and I take deep interest in him and shall watch him carefully. In my next I shall write you the history of the chief, the father of this boy. His Indian name is *Me-shah-ke-ge-zhick*, which means, *cloud reaching to the ground*.

On next week, as I said, or next week after, we hope to reach the Bishop. The head chiefs came to me the other day in Council and said that they proposed to build a large log church early in the spring, and wait no longer for the Government. Our present log church cannot hold them all. You ought to have seen us two Sundays ago, when the chiefs asked to hold Service in our church. There was no stove, and we made a very large fire near the door to keep them warm. The cold wind was blowing through the chinks. There, in the midst of cold and wind, we praised the GREAT SPIRIT. I then thought of your beautiful churches and how comfortable they are. Still, "none of these things moved us."

Brethren and Men of God, help! help! "Come over and help us." "Forasmuch as ye have done it unto one of the least of these My

brethren, ye have done it unto ME." Praying GOD to bless you my brethren is the prayer of your unworthy brother,

J. J. ENMEGABOWH.

(P. O. address: Otter Tail City, Otter Tail Co.)

To MESSRS. HUDSON and KEMBLE, Yorkville.

Contributions for the object stated above may be sent to CHARLES HUDSON, Cashier Eighth National Bank, 650 Broadway, by whom, also, correspondence on the subject of this Indian Mission is respectfully invited.

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## SYSTEMATIZE YOUR GIVING.

BY THE REV. ANTHONY SCHUYLER, D.D.

DANIEL O'CONNEL's advice to the Irish people, and upon which he himself acted in demanding justice to Ireland from the British Parliament, was summed up in one word thrice repeated, and each time with additional emphasis, "Agitate! *Agitate!* AGITATE!!"

So I would say to Christian men and women, to whose liberality appeals have to be so often made in behalf of Missions and other charitable objects, *Systematize, Systematize, SYSTEMATIZE!!* A want of system is *the* want of our times in what has come to be the spasmodic monetary machinery of our charity.

Christian men and women, viewed, so to speak, in a money aspect, may be divided into two distinct and opposite classes, according to the respective bent of nature in them. One class is inclined to hoard money, and the other to spend and waste it. The bias of nature in the one is towards the too great love of money, or of property, or of accumulation, call it which you will, and the bias of the other is towards the lust of *other* things, and to whom money is valuable chiefly because of its power to minister these "other things." Rare is the man, and rare is the woman, who can be counted in neither of these two classes. Both, if Christians indeed, have been enabled through grace to do something towards checking and counteracting the tendency of their natures. But there "the infection doth remain," and too many are dealing with it in the wrong way, *not early enough*, and therefore not vigorously enough, to allow them to answer the demands of their Master, when those demands come to their doors. Both classes *wait* to be moved by exigencies and by appeals, forgetting their stewardship of property, while that property is accumulating in the hands of the one, and slipping through the hands of the other.

The result soon happens that the one class form a *reservoir of their own* to receive that wherewith the LORD prospers them, and the measure which they have assigned to it must go on and be filled up. They set, of course, a pretty high water-mark, and watch its rising with growing eagerness and perseverance. Every leak is looked after, and, if possible, stopped,

till that mark is reached, and then only will the waters overflow to the filling up of any such waste places as Christian Missions, or outside want whatever. And even then they will scarcely overflow so as to diminish the gross amount of that which has been dammed up. Those engaged in this work cannot bear to see their actually gathered stores—and possibly at great cost—*lessening* before their eyes. Nothing has gone in there but “that which is their own,” and so the Church of God gets the mere dribblets and overflows of the full purses of those who are laying up money. There is no serious objection here made to full purses, but when the money *goes into them* is the time to stamp, here and there, “that which is another man’s” with his name, so that, when called to take it out for him, it may be taken out unhesitatingly and cheerfully, be it great or small (and however it may lessen the whole accumulation), *as belonging to the last cent to Him*. And therefore the advice to those who “will be rich,” or who have a strong natural bias that way, is to *systematize their charities*, to make it their *first business* instead of their last “to be faithful in that which is another man’s.” If left to the *last*, there can scarcely be to them the hope of such a thing as *faithfulness*, or any right notion of the stewardship of property. That has come upon them strongly, and in how many cases too strongly for their extrication, which the unerring word of God foretells, the falling “*into delusion and a snare*.”

And now let us see how the want of system operates with those who, instead of being inclined to save money, are inclined to spend it. Here, the watchmen on our walls are compelled to see streams of money expenditure running in every possible direction save one, and but lonely and pitiful rills emptying themselves upon the waste places of God’s heritage, till they are compelled to exclaim, “What are these among so many?” It is a sad and mortifying spectacle that meets all our eyes. We seem to be fighting here against the inevitable drift of things. There seems to be indeed a certain necessary conformity of the Christian to the customs or fashions of the world, the result of which, however, commonly is the entire absorption of the largest incomes as well as the smallest.

Bishops and Clergy may denounce all this, but they cannot stop it. It is whistling against the wind, and it is a wind that is rising in this land, rather than falling. What are lavishly inclined Christians to do to maintain a standing at all on Christian ground? Why, manifestly one thing they *must* do, and that is, *systematize their giving*. They must sit down on the brink of every expenditure, and count out of their incomes, earnings and possessions, whatsoever that which is “another man’s,” and be faithful to it, whatever the amount may be, and whatever comes.

Then, that which is required of stewards may be hoped for, to wit, that they may “be found faithful,” when the time comes for giving to their Master that which is His own. Otherwise, the whole income of one who

calls himself a Christian, will go down the gulf which is opened for it by the style of living he has adopted. Yes, he who has his property under the express covenant and condition that he "renounces the vain pomp and glory of the world, with all covetous desires of the same," I repeat, that it is the only way left such a man to be faithful. If he have not done this duty of a steward at the first, he *cannot* do it at the last. Because, when the time comes to *pay* his LORD what he owes, he is simply unable to do it and pay other debts. He cannot do it and answer the demands of his family. He ends the year a bankrupt as to the great and sacred debt he owes. He is driven to compound with his LORD and MASTER, when he would be and is ashamed to name such a thing to any human creditor.

SYSTEM, therefore, is what we want. We want it on the right hand, and we want it on the left, lest the Church of God, the city on the hill, be left, in the very midst of plenty, a fruitless stock in dry ground; and lest the want go on to be an eternal one to every confessed steward of CHRIST, Who solemnly asks, *If ye have not been faithful in that which is another man's, who shall give you that which is your own?*

## PRAYER-BOOKS FOR MISSION WORK.

*To the Bishops, Clergy and Laity of the Protestant Episcopal Church  
in the United States of America.*

THE New York Bible and Common Prayer-Book Society is now at the beginning of the *fourth* year of its special effort to supply gratuitously Bibles, Testaments and Prayer-Books, but especially Prayer-Books, for use and distribution in Mission work.

In the *three years*, during which this effort has been prosecuted, 13,097 Bibles and Testaments, and 59,548 Prayer-Books—72,645 volumes in all—have been given, as they were asked for, to thirty or more of our Bishops, and some four hundred or five hundred Clergymen, in forty-eight Dioceses and Missionary Jurisdictions, at a cost of 25,986 dollars.

This is a gratifying increase of the *gratuitous benefactions* of the Society over any previous three years. But the more prevalent Missionary spirit of our Clergy and people now, than was felt a few years ago, to put in the sickle to each and every field whitening for the spiritual harvest, calls loudly for a yet more helpful attitude on the part of our Society.

To enable us to take such attitude as fully as we could wish, we require *more numerous liberal donations* from individuals, and *more general collections* from the congregations of the Church, in the several Dioceses and Missionary Jurisdictions.

To the full measure that these Donations and Collections will meet

the cost, will the Society give these impersonal helpers into the hands of the Church's Missionaries.

The Society's new 48mo., 32mo., and 12mo. Editions of the Book of Common Prayer, paged uniformly with the "Standard," and having the "Directory" for finding the places, it is believed, stand before all other editions, in typography and general suitableness for Missionary use.

As the Agent of the whole Church (in a far wider sense than any other Prayer-Book Society), our Society is better able than any other to economize the Church's means, and reach effectively the Church's work; therefore, we cannot but feel that the Bishops, Clergy and Laity in the several Dioceses and Missionary Jurisdictions of the Church in the United States, owe it to the Missionary efforts in their several sections, to respond liberally to this, our Appeal.

REV. MERRITT H. WELLMAN,

October 1, 1870.

*Special Agent.*

6 Cooper Union, 4th Avenue, New York.

GRATUITOUS DISTRIBUTION IN THREE YEARS, FROM OCT. 1, 1867, TO SEP. 30, 1870.

DIOCESSES.	1868	1869	1870	Total.	DIOCESSES.	1868	1869	1870	Total.
Albany.....	Vols. included	Vols. in	Vols. New	Vols. York.	Mississippi .....	Vols.	Vols.	Vols.	Vols.
Alabama.....	179	190	126	495	Missouri .....	371	1,315	217	1,903
Arkansas.....	212	501	115	828	Minnesota.....	490	354	484	1,328
California.....	174	1,028	225	1,427	Nebraska.....	1,037	965	401	2,403
Colorado.....	350	100		450	New Hampshire..		738	125	863
Connecticut.....	669	472	591	1,732	New Jersey.....	20	67		87
Central New York.....	included in	in	New York.	1,732	New Mexico.....	698	946	547	2,191
Dakota.....			318	318	Ohio.....			31	31
Delaware.....		76	130	206	New York.....	7,287	7,600	5,649	20,536
District of Colorado.....			50	50	North Carolina..	850	1,623	984	3,457
Florida.....	4,237	127	52	4,416	Oregon.....	295	377	546	1,218
Georgia.....	4,055	305	256	4,616	Pennsylvania.....	62	287		349
Illinois.....	425	434	397	1,256	Rhode Island.....	154	85	148	387
Indiana.....	153	337	210	700	South Carolina..	55	69	24	148
Iowa.....	190	362	120	672	Tennessee.....	191	932	252	1,375
Kansas.....	45		27	72	Texas.....	533	1,181	312	2,026
Kentucky.....	241	241	1,218	1,700	Utah.....	57	886	112	1,055
Long Island.....	included in	in	New York.	1,700	Vermont.....			100	100
Louisiana.....	359	960	151	1,470	Virginia.....	99	197	114	410
Maine.....	900	145	1,303	2,348	Washington Ter..	1,027	2,311	860	4,198
Maryland.....	416	375	135	926	Western New York.....	95			95
Massachusetts.....	234	280	337	851	Wisconsin.....	included in	in	New York.	
Michigan.....	506	641	178	1,325	Foreign Jurisdictions.....	168	440	359	967
						223	434	657	

Total Volumes Distributed Gratuitously in the Three Years, 72,645.

## IT IS NOT WISE.

REV. AND DEAR SIR: For one, I desire to give the words at the head of this article as a brief but emphatic response to the question which you ask on page 67 of THE SPIRIT OF MISSIONS for February. The subject of MITE CHESTS (or *Mice* Chests as the little ones in my Sunday school called them), is one in which I have taken a good deal of interest. In the first place, the very appearance of the little boxes was attractive. And this feature of the plan, it seemed to me, was another instance of

that loving thoughtfulness for children, which characterizes the Secretary and General Agent who sends these boxes forth on their beneficent errand. I am no great admirer of any sugar-coated-pill system in morals or religion. But here, it seemed to me, was an appliance whose sole object was good—good for the giver, and good for the receiver. The end aimed at is to bring that large section of the Church's constituency—the children—into loving and tender sympathy with Missionary interests and efforts in the broad field which the Domestic Committee have in charge. The attempt is made to bridge over the wide gap which separates the Lambs of the Flock from the fields of Missionary activity. How safe and (thus far already) how successful these little Chests are proving themselves to be, as bridges, by means of which the *Children* of the spiritual Israel are passing into the Church's inheritance of zeal and love and labor in striving to extend in this land the SAVIOUR's kingdom! To check, in any way, or for any purpose, this tendency to enter in, and, for their dear LORD's sake, to aid in securing these United States for Him, would seem an unwise proceeding, whether we regard the subject in its relation to the children themselves, or to the great work which lies before us in this Republic.

The subject in hand has also a personal relation, of another sort, and one not unworthy of mention. An appropriation, by another, of "one's own thunder," may not be, in the strict construction of any law on the Statute-book, so dire an offence as the appropriation, by another, of one's own purse. And yet, must not the one who does the former thing ignore some sort of *moral* obligation in doing it? "Our Mite Chest system is not patented," you say. True. But is there not such a thing as a *moral patent-right*—something which should suffer no infringement, and least of all in the use, for other purposes, of an appliance so worthy as the one under consideration, which is striving, and that with good success, to raise our children to a level whence even their small but keen and loving eyes may be trained to look over the length and breadth of the Church's work and the Church's opportunities in this vast land?

However, you would be the last one, I am sure, to raise any question of mere personal interest or personal feeling. I am quite confident that your kind but suggestive words in the February number have been prompted by a grave apprehension that an enterprise which is commending itself so successfully to the hearts of the children, and which, even financially, is proving its wisdom, may be seriously hindered in its development and growth by any attempted diversion of it to objects merely local, and of a temporary nature, and which, moreover, could be secured by other instrumentalities. In other words, you would not have the General superseded by the Private. I agree with you entirely. And I must be permitted to express the hope that your kindly words of protest may have all the weight which they so well deserve. May the Mite

Chest System of the Domestic Committee (which I have found to be, in my own parochial experience, so attractive and useful, especially among the children), continue to commend itself to the families and the little ones of our Communion! May these Chests be scattered far and wide throughout the land! Who can doubt that the many little rills of Missionary interest and zeal, which these silent but suggestive monitors will open in the hearts of children and others, will largely help to swell that River of God which we trust and pray is destined to refresh and fertilize this land?

T. R. S.

### MISSIONS AND LENT.

THE structure of the Church, as arranged by its great HEAD, is missionary throughout. The same may be said of the Christian Year, which reflects the Church's order. It is arranged with direct reference to the most effective exhibition of its sacred panorama, which, by its steady progress, daily unfolds some fresh fact of inspiring power, and points to some new missionary duty. But, while incentives for fresh zeal in laboring for the world's redemption may be discovered in every scene thus brought to view, there are some features that speak to the heart with more than ordinary force, and which thus call the individual up to new and higher levels of thought and action. Such is the Season of Lent, a season that never fails to pour new tides of energy into the stream of religious and ecclesiastical life, and which, consequently, should tend to advance the whole cause of missions; for, it must be remembered here and everywhere, that the missionary idea is *the* idea of the Church, and consequently, that, when we fail to make that the subject of constant evolution, the fundamental thing is in reality lost. How, then, Reader, shall we give to Lent its lofty missionary use? To the Clergy we do not here especially address these remarks, though perhaps it would be allowable to remind this class of readers of the propriety of giving all the Services of their Church frequent missionary adaptations, and of pressing the subject of the world's evangelization upon the attention of their hearers. All sorts and conditions of Christians are contemplated in these Lenten thoughts.

What, then, are the special religious exercises appropriate to the season? They are fasting, humiliation, withdrawal from the world, and prayer. Yet, while, in these exercises, we may primarily have reference to ourselves, we must at the same time think upon the wants of others. If we withdraw from the world, we do so that our acts may make, not

us alone, but the world, better. If we repent in seclusion, it is that we may publicly, as well as in private, bring forth fruits meet for repentance. And then, too, as regards fasting, one of the early Fathers well said that this exercise, without alms-giving, was simply a lamp without oil.

The Lenten Season, then, is something intensely practical. It points, not to an unmeaning routine, but to a significant exercise. It deals much with things in secret, in order that God may be glorified openly, and that His cause may be advanced among the children of men. Lent should, therefore, be a source of fresh missionary power. Its searchings of heart should be felt in fresh supplies to every broad field of evangelistic work. It should send to the frontiers a larger measure of all those forces that spring out of alms-giving, faith and prayer. It should assert itself in additional broad columns of the Missionary Treasurer's report. It should exfoliate itself in the planting of new churches at the West; in the establishment of religious and educational institutions and houses; in the sprinkling of our prairies with Mission stations and Sunday-schools; and in the multiplication of all those means and agencies that are designed to secure this vast continent to the religion and the Church of CHRIST.

A Lenten Fast that expends its inspiration exclusively upon self, or aims to embrace within its beneficent thought a circle of results any less expansive than those which have been briefly indicated, is not the Fast that God proclaims.

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### *THE GREAT HINDRANCE TO MISSIONS.*

SINCE the day when Bishop Kemper set forth on his Apostolic errand, a great advance has been made in connection with all our Missionary interests. And yet, with this progress conceded, the Church is far from having risen to that enthusiastic support of aggressive work that the state of the case demands. Why, then, we ask, is there not a much greater financial support for the enterprises which the Board of Missions has undertaken in these United States?

Some say that the lack of funds indicates a lack of information. Others aver that the Clergy are to blame, others say the Laity, and still others charge the fault to general apathy.

Now, unquestionably, all these things that we have mentioned tend to stop the flow of funds. Let them, therefore, be spoken of as the case demands. And yet, is there not a larger and more comprehensive way of stating the difficulty? We think there is.

There is, in reality, a fundamental difficulty, one that we should by all means seek to reach and cure. What, then, is this difficulty?

The point in mind is this: that our people, in their Missionary connections, fail to *regard the Church as a whole*.

Let us, therefore, remember the nature of the comparison used by St. Paul when representing the character of the Church. He likens the Church to the human body, and, again, to a house, and to a temple. In the most earnest and pointed manner, he warns the people of the danger of disregarding the intimate relation that exists between the different parts; and he argues with the greatest vehemence in favor of a sympathetic and practical recognition of every member by every other member.

Now, whether we regard his language as applying to the Church Catholic, or to some particular national Church, the force of his reasoning remains the same. Both at home and abroad, the unity must be recognized in theory, and be made the ground of co-operative action. And when this great truth takes hold of the minds of the people as it should, we shall find, as the result, a revived Missionary activity. Indeed, this principle removes every conceivable objection to Missions.

Let us now regard the subject in the light of St. Paul's favorite simile, that of a temple. The Church, when completed, he compares to a temple. The members of the Church are, so to speak, builders. Therefore how, when building a temple, could the workmen on the east side be indifferent to those on the west? How could they fail to care whether or not those on the west had succeeded in laying their foundation? How could those appointed to build the tower and spire proceed, while those charged with the lower courses had not yet finished their task, and were wholly out of stone?

To ask these questions is to answer them. With such a policy, nothing would be achieved. All must work together for a common end. Especially must those who build the walls take care that the foundations are made secure. Otherwise their work will suffer.

Now, the Church is in progress of erection here in these United States. The walls must be going up all around. To this end we must secure foundations all around. The East and the West are engaged in the same mighty task. Their work must stand or fall together. The East cannot say to the West, "I have no need of thee." The body of CHRIST or the Church, which is the House of God, is one. If the builders are foiled in one part of the structure, they will be defeated in every part.

We are, then, mutually dependent, and must work harmoniously together. Christianity cannot afford to be defeated anywhere, and least of all in our great West.

Clearly and deeply to impress this broad truth upon the minds of the people, should be one of our aims. No Christian man should be allowed to say that the work at the West is nothing to him. It is *everything* to him, as is the case with the work North, South and East. If one member suffers, all must share in the pain.

We have thus spoken of a great and fundamental difficulty, that, namely, of realizing the unity and oneness of the Missionary work of the Church. But let this difficulty be met, and we shall then reach the common source of many of our hindrances. Remove this difficulty by letting the truth of the case appear, and you remove the very basis which supports both the Clergy and the Laity in their false positions, and strike at the very root of the general apathy by which our work is at present embarrassed. Now, unfortunately, too many of our people who are furnished with every Christian appliance, forget the relation that God has created between them and all others who call upon His name, and who are striving, amid poverty and privation, to build up the walls of Zion in waste places. Yet, it is a common cause, and God will excuse no believer who, provided as he is with everything helpful for the Christian life, deludes himself with the notion that Missionary operations are nothing to him. They are indeed everything to him, a fact that (if his indifference paves the way for the triumph of an already rampant infidelity), he may sadly realize, even before the Last Day.

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### IN MEMORIAM.

OUR readers have heard of the dreadful disaster that occurred on the Hudson River Railroad, at New Hamburg, Monday night, the 6th of February. We can hardly speak, or even think of it, without emotion, of which tears are the readiest expression.

For the Rev. Morelle Fowler, whose earthly life, with that of his wife and three dear little ones, was then and there so suddenly and fearfully terminated, we cherished unqualified respect and affection. We knew him intimately; and all who knew him thus, respected and loved him. True love calls not for many words, and so ours may be few. We lack the ability to make them as fitting as we would like.

Mr. Fowler was on his way to Salt Lake City, to undertake Mission work with Bishop Tuttle. The long journey was scarcely entered upon, when the end of the journey of life was reached. He was at these Mission

Head-quarters only two days before. His courage and hope were beautiful; and the more so, perhaps, for the slight shading of fear lest his throat difficulty should interfere with his usefulness. This question, with others of far higher significance, was settled sooner than he expected. It is well with him and his. Together they passed into the other world; and together there, "delivered from the burden of the flesh, they are in joy and felicity."

Let a beautiful Memorial Window, in St. Mark's Church now building in Salt Lake City, signalize the respect and love cherished for Mr. Fowler and his family by their many surviving friends, and, at the same time, witness to a fresh interest in the work of Bishop Tuttle, who, sharing the sorrow of others, is seriously embarrassed by this mysterious Providence.

Three hundred dollars will enable Bishop Tuttle to carry out the suggestion here made. Who will esteem it a privilege to provide the means?

## ACKNOWLEDGMENTS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from January 1st, 1871, to February 1st, 1871, inclusive:

ALABAMA.			DELAWARE.		
<i>Demopolis</i> —Trinity	5 00		<i>Wilmington</i> —Trinity Chapel	10 15	
<i>Mobile</i> —Mrs. J. H. C. quarterly payment	10 00	15 00	"    Old Swedes	1 00	11 15
ALBANY.			EASTON.		
<i>Chetaqua</i> —Mission	1 00		<i>Cambridge</i> —Gt. Choptank Parish	20 00	
<i>Lansingburgh</i> —Chas. S. Holmes	1 25		<i>Chester</i> —Parish Missionary Soc'y	10 00	
<i>Lisbon</i> —St. Luke's	5 00		<i>Easton</i> —St. Peter's, for Rev. S. D. Hinman	5 00	
<i>Massena Mission</i> —Good Shepherd	3 00		<i>Newtown</i> —St. Mary's	12 00	
<i>Plattsburgh</i> —Trinity, a member for Missions in South	25 00		<i>Queen Anne Co.</i> —St. Paul's, from Ladies' Aid Society	10 00	57 00
<i>Potsdam</i> —Trinity	35 60		GEORGIA.		
"    Junction Mission	3 00		<i>Augusta</i> —St. Paul's	30 00	
<i>Sandy Hill</i> —Zion	19 00		<i>Savannah</i> —Christ	120 00	150 00
<i>Schuylerville</i> —St. Stephen's, for Rev. S. D. Hinman	6 52		ILLINOIS.		
<i>Schenectady</i> —E. H.	6 00		<i>Algonquin</i> —Rev. P. A.	1 00	
<i>Troy</i> —St. John's, for Rev. J. C. Pitnam	50 00	155 37	<i>Chicago</i> —W. H. S.	2 00	
ARKANSAS.			<i>Peoria</i>	5 00	
<i>Arkadelphia</i> —In Memoriam	50	50	<i>Rantoul</i> —Penfield children	2 50	
CENTRAL NEW YORK.			<i>Waverly</i> —S. G. M. A.	10 00	
<i>Bainbridge</i> —St. Peter's S. S., for Bp. Tuttle	12 00		<i>Waukegan</i> —H. B. Steele, for Bp. Clarkson	2 50	
<i>Seneca Falls</i> —Mary Seitz, Phoebe Burt and Cora Belows	5 28		"    Little Annie's Miss. box, for Bp. Clarkson	1 34	24 34
<i>Ulica</i> —A friend	46 95	64 23	INDIANA.		
CONNECTICUT.			<i>Indianapolis</i> —Christ, of which for Bp. Tuttle \$5; for Rev. Mr. Hinman \$5	15 00	
<i>Hartford</i> —Grace	70 00		"    Christ, two silver dollars	2 00	
<i>Meriden</i> —St. Andrew's	60 13		<i>Evansville</i> —St. Paul's, of wh' for Rev. T. Bells \$15	47 00	64 00
<i>Middle Haddam</i> —Christ, for Indians	21 60		IOWA.		
<i>Monroe</i> —St. Peter's, of which for Santee \$10	15 50		<i>Clinton</i> —S. J. M.	5 00	
<i>New Haven</i> —St. Paul's Miss. B., quarterly paym't.	75 00		<i>Council Bluffs</i> —St. Paul's	10 00	15 00
<i>Northfield</i> —St. Andrew's	10 00		KENTUCKY.		
<i>Ridgefield</i> —St. Stephen's	5 61		<i>Louisville</i> —Christ, of which from Mrs. H., for Bishop Tuttle \$2.60	137 60	
<i>Stamford</i> —St. Andrew's, for Santee	100 00		"    Miss Belle Peers	10 00	147 60
<i>Thomaston</i> —Trinity Advent.	23 25		LONG ISLAND.		
<i>Trumbull</i> —Long Hill, Grace, of which from Boys' Bible Class for Bp. Tuttle \$4	13 41		<i>Brooklyn</i> —Holy Trinity, in part	417 00	
"    Nichols Farms Trinity	3 73	398 23	"    St. Mary's	60 00	

<i>Brooklyn</i> —St. Peter's, for Bishop Clarkson's Indians.	66	30
" Mrs. Blake and daughters quart. payment	75	00
" D. M., for Colorado	5	00
" Heights, Grace, of wh'ch for gen. work \$6705; for Bishop Clarkson \$150; for Bp. Tuttle \$170; for Bp. Randall \$145; for Bp. Armitage \$300; for Bp. Whipple \$67.68; for Bp. Neely \$50; for Dr. Breck \$100; for Nashotah \$50; for Am. Ch. Miss. Society \$50.	7787	68
<i>Huntington</i> —Wm. M. S., for Bp. Tuttle.	3	00 8413 98

## MARYLAND.

<i>Agasco</i> —A. W. G. C.	1	50
<i>Bladensburg</i> —B. O. L.	5	00
<i>Baltimore</i> —Free Ch. St. Barnabas	56	00
" Grace. Advent coll.	1402	00
" St. Luke's.	157	64
" St. Paul's.	65	60
<i>Davidsonville</i> —	4	50
<i>Laurel</i> —Mrs. Smallwood's S. S. class, for Bp. Tuttle	2	60
<i>Leonardstown</i> —St. Andrew's.	5	59
<i>Stafford Hall</i> —S. S.	3	00
<i>Washington</i> —Ascension.	34	53
" A S.S. class.	1	66 1739 62

## MASSACHUSETTS.

<i>Amesbury</i> —St. James'.	10	00
<i>Boston</i> —A lady through Rev. N. G. Allen, of which \$10 for Bp. Randall's school at Golden City; \$10 for Bp. Morris' girls' school; \$5 for Rev. W. H. Washburn's parsonage.	25	00
" A lady, for Indians.	10	00
" M. L. S.	1	50
<i>Cambridge</i> —Christ, in Mem. of which for St. Mark's school, Salt Lake, \$50; for Bp. Morris \$50.	100	00
" St. Peters.	66	28
<i>Charlestown</i> —St. John's, a Communicant.	20	00
" St. John's, a Communicant, for Bp. Randall.	20	00
<i>Great Barrington</i> —Mrs. Van Dusen's class.	1	12
<i>Hyde Park</i> —W. E. Birchmore.	4	50
<i>Melrose</i> —Trinity.	4	30
<i>Pittsfield</i> —Mrs. and Miss Newton.	50	00 312 70

## MICHIGAN.

<i>Allegan</i> —Good Shepherd.	4	70
<i>Alpena</i> —Trinity.	30	00
<i>Ann Arbor</i> —St. Andrew's.	38	37
<i>Detroit</i> —In Memoriam for Nashotah.	6	00
<i>East Saginaw</i> —St. Paul's.	36	65
<i>Fentonville</i> —St. Jude's.	6	00
<i>Hastings</i> —Emmanuel, of which from S. S., for Bp. Neely \$5.50; for Bp. Morris \$5.50; for Bp. Tuttle \$3.09.	22	50
<i>Kalamazoo</i> —Family Miss. box.	3	50
<i>Ypsilanti</i> —St. Luke's, of which from five-cent coll. \$7.	25	00 172 72

## MISSISSIPPI.

<i>Magnolia</i> —Smede's children.	1	90
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## MISSOURI.

<i>Hannibal</i> —Trinity, of which from Swedes.	4	20
<i>Kirkwood</i> —Grace.	61	30
<i>Mo</i> —St. Louis, Christ, a member.	50	00 115 50

## NEW JERSEY.

<i>Belleville</i> —Christ.	50	00
<i>Bergen</i> —Trinity.	5	00
<i>Bordentown</i> —Christ.	10	50
<i>Jersey City</i> —Holy Trinity.	17	00
" Zion Free Church, a member.	10	00
<i>Millstone</i> —Mission S. S.	2	54
<i>Morristown</i> —St. Peter's S. S., of which for St. Barnabas Miss. \$2.33; Rev. S. D. Hinman \$187.70.	190	63
" St. Peter's, four children of the Soc'y of Good Shepherd, for Rev. S. D. Hinman.	50	00
<i>Mt. Holly</i> —St. Andrew's S. S., for school at Salt Lake.	40	00
<i>Newark</i> —A. E. B.	1	50
<i>Orange</i> —Grace S. S.	108	50
<i>Paterson</i> —St. Paul's.	40	00
<i>Princeton</i> —Trinity.	39	00
<i>Salem</i> —St. John's.	47	73
<i>Summit</i> —Calvary.	21	05
<i>Woodbury</i> —Christ, a Mdy, of wh'ch for Bp. Randall \$5.	21	00 653 84

## NEW HAMPSHIRE.

<i>Claremont</i> —Trinity.	30	00
<i>Manchester</i> —Grace.	18	93 48 93

## NEW YORK.

<i>Annandale</i> —St. Stephen's S.S., for scholarship at Salt Lake.	40	00
<i>Edgewater</i> —St. Paul's, for Nashotah.	4	00
<i>Highland Falls</i> —Holy Innocents', of which from S. S. \$3.57	10	87
<i>Matteawan</i> —St. Luke's, five-cent collection.	36	69
<i>New Brighton</i> —Christ.	34	66
<i>Newburgh</i> —St. George's.	103	86
<i>New York</i> —Calvary, a member for Bp. Clarkson	100	00
" J. L. Bogart	50	00
" H. K. Bogart.	25	00
" Calvary Chapel, five-cent collection.	5	00
" Chapel Good Shepherd	3	00
" Nativity schools.	50	00
" Redeemer.	10	00
" St. Alban's.	20	00
" (Harlem) St. Andrew's S. S.	82	63
" St. Ann's, a member.	1	00
" St. Luke's.	404	18
" St. Philip's.	2	50
" St. Thomas, Mrs. Hope.	75	00
" Transfiguration, Mrs. J.	50	00
" Trinity S. S., R. F.	2	00
" Trinity Chapel, Young Laymen's Mission'y Society.	20	00
" Mr. and Mrs. "E." paym't stipends.	600	00
" "E."	100	00
" Mrs. Daniel Le Roy, a New Year's gift.	100	00
" Mrs. Moore.	50	00
" Mrs. Wright, proceeds of \$50 U. S. 5-20 bond and interest.	56	15
" Mrs. McNulty, quart. payment.	25	00
" M. A. H., Christmas offering for some Missionary.	20	00
" J. L. S.	10	00
" A Thank offering for being providentially saved from a violent death.	5	00

## Acknowledgments.

<i>Rondout</i> —C. V. Q.....	1 50	
<i>Rossville</i> —St. Luke's S. S.....	11 00	
<i>Sing Sing</i> —Trinity Advent.....	85 06	
Trinity, quart paym't.....	75 00	
<i>West Point</i> —M. A. H.....	5 00	
<i>Yonkers</i> —St. Paul's.....	67 00	2341 10
NEBRASKA.		
<i>Nebraska City</i> —St. Mary's.....	9 00	9 00
NORTH CAROLINA.		
<i>Ashville</i> —Trinity.....	16 00	
<i>Raleigh</i> —St. Mary's School.....	12 80	28 80
OHIO.		
<i>Cleveland</i> —Willie Mather, Thank offering.....	5 00	
<i>E. Plymouth</i> —St. Matthew's.....	2 00	
<i>Newark</i> —A friend.....	1 00	
<i>Ravenna</i> —Grace.....	10 00	18 00
OREGON.		
<i>East Portland</i> —St. David's.....	10 00	
<i>Portland</i> —St. Stephen's Chapel.....	40 00	
<i>Salem</i> —St. Paul's.....	21 00	71 00
PENNSYLVANIA.		
<i>Birdsboro</i> —St. Michael's.....	10 00	
<i>Bethlehem</i> —Nativity, of which for Rev. S. P. Kelly \$25.....	75 25	
<i>Lower Dublin</i> —All Saints' S. S., for Bp. Tuttle.....	11 45	
<i>Oxford</i> —Ch. collected by Private Munns.....	7 10	
<i>Philadelphia</i> —Ascension, a member.....	2 50	
" St. Mark's, of which for Bp. Talbot \$20.....	120 00	
" St. Stephen's.....	1302 89	
" (Chestnut Hill) St. Paul's.....	18 00	
" (West) St. Andrew's.....	15 00	
<i>Radnor</i> —St. David's of which from S. S. \$6.53.....	21 24	
<i>Tioga</i> —Family Miss'y box.....	5 00	
" Bible Class, for Santee.....	4 00	
<i>West Haverford</i> —Redeemer.....	175 16	
<i>White Marsh</i> —St. Thomas.....	25 00	1792 59
PITTSBURGH.		
<i>Blairsville</i> —St. Peter's.....	2 00	
<i>Pittsburgh</i> —St. Peter's.....	18 17	20 17
RHODE ISLAND.		
<i>Johnston</i> —St. Peter's.....	2 00	
<i>Providence</i> —St. John's, of which for Santee \$5.....	366 05	
" St. Stephen's, of which for Bp. Clarkson \$1340; for Bp. Whipple \$300; for Bp. Tuttle \$60.....	2000 00	2368 05
SOUTH CAROLINA.		
<i>Columbia</i> —Rev. C. B. Walker, for Rev. S. D. Hinman.....	5 00	5 00
TENNESSEE.		
<i>La Grange</i> .....	5 50	5 50
TEXAS.		
<i>Galveston</i> —Trinity.....	50 00	
<i>San Antonio</i> —St. Mark's.....	26 00	76 00
UTAH.		
<i>Camp Douglas</i> —For Santee.....	8 25	
<i>Salt Lake City</i> —Bessie Austin's Mission'y box.....	2 52	10 77
VIRGINIA.		
<i>Aibemarie Co.</i> —Mrs. Bolton.....	5 00	
<i>Big Lick</i> —St. John's.....	3 26	
<i>Cobham</i> —Hopedale Stamp Society.....	12 94	
<i>Old Point Comfort</i> —For Santee.....	11 50	
<i>Prince Frederick</i> —St. Paul's, Sophia Long, yearly pledge.....	5 00	
<i>Staunton</i> —A friend.....	8 50	46 20
VERMONT.		
<i>Brandon</i> —St. Thomas'.....	17 50	
<i>Guilford</i> —Christ.....	3 00	
<i>Sheldon</i> —Rice Hill, for Rev. S. D. Hinman.....	5 93	24 43
WESTERN NEW YORK.		
<i>Brockport</i> —D. H.....	2 50	
<i>Geneva</i> —St. Peter's, "A.".....	25 00	
" "T".....	1 00	
<i>Le Roy</i> —St. Mark's.....	7 26	
<i>Rockester</i> —St. Mark's School, for Bp. Tuttle.....	3 00	
" "T. J. D.....	10 00	
" Maggie Houston.....	2 50	51 26
WISCONSIN.		
<i>Fond du Lac</i> —St. Paul's.....	23 10	
<i>Manitowoc</i> —St. James'.....	4 00	
<i>Milwaukee</i> —St. John's, for Bishop Clarkson.....	22 00	
<i>Oconomowoc</i> —Zion.....	5 00	
<i>Ripon</i> —Family Miss. box, M. C. M. J.....	3 00	
" "M. J.....	2 50	58 60
LEGACIES.		
<i>R. I., Providence</i> —Estate E. W. Howard, 1/2.....	750 00	
Estate Lucy Nichols.....	24 00	774 00
MITE CHESTS. *		
Receipts for the month.....	7523 27	7523 27
SOLDIER AND GUEST.		
Receipts for the month.....	1847 48	1847 48
ARMY DEPARTMENT.		
Receipts for the month.....	350 35	350 35
MISCELLANEOUS.		
Cash, a lady.....	100 00	
Collection on Christmas day at the American Chapel, <i>Rome, Italy</i> .....	88 70	
Cash for Electros.....	50 00	
H. S. B.....	5 00	
Cash, for Rev. H. C. Harris.....	1 00	
Cash, C. P.....	50	
Cash.....	50	245 70

Received for General Purposes..... \$26,436 09

Received for Special Purposes..... 3,792 79

Total Receipts for the month..... \$30,228 88

Amount previously acknowledged..... 21,828 65

Total Receipts since October 1st, 1870..... \$52,056 53

\*The actual receipts from Mite Chests during the month of January were \$8,126.72, acknowledged \$7,523.27, the balance being in pennies, has not been reported to the Treasurer.

## SPECIAL NOTICE.

BRETHREN OF THE CLERGY AND OF THE LAITY are earnestly requested to inquire concerning WILLS admitted to probate in their several parishes, in all cases where they have reason to suppose that property has been left by legacy or bequest to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, and to communicate the facts without delay to the Secretaries.

Information has recently been received at these Rooms, through parties from whom we had no right to look for it—that Wills, admitted to probate four or five years ago in a single County in this State, provide for legacies to the amount of Six Thousand Dollars, concerning which no previous advice had come to hand.

MISSION ROOMS, 22 AND 23 BIBLE HOUSE, }  
April, 1870. }

# Foreign Missions OF THE Protestant Episcopal Church.

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MARCH, 1871.

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### *DO FOREIGN MISSIONS ACCOMPLISH MUCH?*

The original and the everlasting foundation of the Foreign Missionary work of the Church, is faith in the word of the LORD JESUS. "JESUS came and spake unto them, saying: 'All power is given unto Me in Heaven and on earth. Go ye, THEREFORE, and teach ALL NATIONS.'"

Those who honor CHRIST have no right, therefore, to ask for evidences of present success in the foreign Missionary work as a pre-requisite to their giving it their sympathy and liberal contributions. Their bounden duty is to attempt whatever their LORD and Master has commanded, and to say with the Apostles, in spite even of the greatest discouragements, "Master, we have toiled all night and taken nothing, nevertheless at Thy word we will let down the net."

But there are some who will not so much as listen to the cause of Foreign Missions, unless striking results are put forward to arrest their attention, and the Evil One has spread abroad the notion that little is accomplished by Foreign Missions, has insinuated this falsehood even into the Church, and thus has sapped her confidence and made her children's hands hang down.

We present, therefore, some testimony in regard to what has been effected by Missions, and that it may come from a non-missionary quarter we quote from *The New American Cyclopedia*, edition of 1862, and from the *Encyclopedia Britannica*, 8th edition.

The facts regarding our Mission in China, which follow these extracts, bear in the same direction.

From these extracts it will appear that in the course of the last fifty years, people who were polygamists and cannibals, "degraded beyond the conception of civilized people," have been so thoroughly brought under the power of Christianity, that "cannibalism, polygamy, slavery and the

other abominations of heathenism have disappeared," and that "the progress of the natives in civilization has far surpassed the most sanguine anticipations" of the friends of the work.

The work in New Zealand will be of peculiar interest to our readers, because of its being chiefly carried on by our Mother Church of England. God stir the daughter to emulate the zeal of the mother, and shame us by the work accomplished in the Feejee and Friendly islands by non-Episcopal bodies, until, aroused from our apathy, we come to feel what we who know a better way might do.

#### NEW ZEALAND.

"The present advanced condition of the Maori population is owing mainly to the indefatigable and praiseworthy exertions of the Missionaries. The Rev. Sam'l Marsden, the Colonial Chaplain in New South Wales, established the first Mission of the Church of England in New Zealand in December, 1814, and in 1821 the first Wesleyan Mission Station was founded by the Rev. Sam'l Leigh. For many years the field appeared the most unpromising, and no impression appeared to be made upon the native mind; but at last complete success has followed the efforts made, and now all the inhabitants are nominally Christian. Cannibalism, polygamy, slavery and other abominations of heathenism have disappeared. Life and property are as safe in New Zealand as in any country in the world. The Missionaries have introduced the plough and all the useful arts of civilized life; they have reduced the language to writing, compiled grammars and dictionaries, and translated the Word of God and other works into the language of the Maori population, most of whom can now read and write.

"The progress of the natives in civilization has far surpassed the most sanguine anticipations of those who are competent to estimate the obstacles which have to be overcome in the transition of a whole people from savage customs to the decencies and comforts of civilized life."

#### FEEJEE ISLANDS.

"THE Feejee Islands were discovered by the Dutch in 1643. The population is estimated from 130,000 to 300,000. . . . The inhabitants are divided into a number of tribes, each governed by its native chief. . . . Captain Wilkes, (U. S. N.) says 'They are truly wretched in the strongest sense of the term, and degraded beyond the conception of civilized people.' The foremost among their describable vices stands cannibalism. Not only persons taken in war are eaten, but persons of the same tribe and village. There is one district where the inhabitants, from generation to generation are all preserved to be consumed by their more powerful neighbors. They have captured ships, killed and devoured the crews; though they think the white man's flesh

is inferior to that of their own people. War is their normal condition. The sick and aged are neglected, or if they are troublesome, are buried alive or strangled. . . .

"Each island has its own gods, traditions, and superstitions; the form of religion differs in different islands, being in all, that of Polytheism. They have no idols—they have gods and demi-gods, the latter made up chiefly of the spirits of their chiefs and respected ancestors. Every trade has its tutelary deities. They hold sacred certain birds and fishes. Each chief has his priest. They have a strong belief in all sorts of apparitions, witches, wizards, ghosts, and the evil eye. The future world they believe is much the same as the present. A particular town in the island called *Great Land*, is thought to be the entrance to the spirit world.

"The first Christian residents in Feejee were a few Tongan emigrants and traders, who had been converted in the Friendly Islands. . . .

"At times the missionaries, teachers, and native Christians were severely persecuted." The results of missionary effort in these islands are thus described:

"In 1857 there were 54,281 attendants on religious Services. In many of the circuits the Christians supported their own pastors, who are natives, either of Feejee or of Tonga. At the last accounts, there were eight Protestant Missions in Feejee, and 205 native teachers in the same islands and in Rotuma, an island of considerable distance north of Feejee.

"The Feejee language has fifteen dialects. The missionaries are acquainted with seven; and books have been printed in four. The Old and the New Testaments, a grammar, dictionary, and other works have been printed."

#### FRIENDLY OR TONGA ISLANDS.

"Tonga is the native name. They were discovered by the Dutch in 1643. They were visited by Captain Cook in 1773 and '74, who named them Friendly Isles, because he was apparently received with hospitality and kindness; but, as it proved, they were no better than the other islanders. . . .

"The Tonga people were devoted to war. Their dress and habit of life were like those of the Feejeeans. They offered human sacrifices. Their religion is like that of the Feejeeans, a low type of polytheism. They think that the spirits of all the chiefs go to *Bulotu*; those of the poor remain in this world, and feed on ants and lizards. They represent the island of *Bulotu* as not distant, but do not state its locality."

Such was the original condition of these miserable people. Their present condition is thus described:

"Nearly all the population of the islands is now Christian. They

were visited first by agents of the London Missionary Society, but, in 1827, came under the charge of the Wesleyan Society of England.

"The group is divided into three Missionary stations—Tongatattoo and Hapai commenced in 1819, and Vavao, in 1830. The smaller islands are entrusted to the charge of native teachers, visited occasionally by the Missionaries. A printing press has been in operation since 1832. Many of the natives can read and write in their native tongue and in English, and have been taught geography and arithmetic.

"King George is a constant preacher, and is thus described by a Missionary: In the pulpit he was dressed in a black coat. His manner was solemn and earnest. He held in his hand a small, bound manuscript book, but seldom looked at it. It was affecting to see this dignified man stretching out his hands over his people, with one of his little fingers cut off as an offering to a heathen god."

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### *WHAT THE CHURCH IS DOING IN CHINA.*

The China field is under the Missionary jurisdiction of the Rt. Rev. C. M. Williams, D.D.

Regarding all this work, the Bishop says in his last report: "With the exception of the boarding-schools, it is in a more satisfactory condition than at any previous time. We have a larger number of stations; a more efficient force; report a greater number of Baptisms (70), and Confirmations (48), and in almost every respect are better able to carry on our work than ever before."

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The points which our Missionaries occupy are 1st. Shanghai. It has a population of over 200,000 souls and is an important centre of trade in teas and silks.

The Missionary staff stationed here are Rev. Messrs. Nelson, Thomson (absent), Wong Chai, and Yung Kiung, two native candidates for Holy Orders, and Mrs. Nelson, Mrs. Thomson (absent) and Miss Fay.

The Church in the city, *i. e.* within the walls, "Christ Church," is still, as it has been for some years past, under the special charge of our native Presbyterian, Rev. Wong-Chai, who performs all the Offices there, having two regular Services of Sunday, with a monthly Communion, besides several other Services during the week.

The Mission Chapel or "Church of our SAVIOUR" on the Mission premises, about a mile and a half distant from the Chinese city, *i. e.*, outside the walls, forms another Parish as it were, and is under the charge of Rev. Mr. Nelson. Here he officiates regularly in Chinese at 9 A. M.,

and in English at 11 A. M. and 7.30 P. M. on Sunday; and at 3 P. M. there is a more informal Service in Chinese for such as may attend, held by one of the Assistants.

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The Rev. Mr. Thomson, one of the Missionary staff in this great city, (who is now in this country, where he has been detained against his will by the Foreign Committee, on account of the threatening aspect of affairs in China, since the Tien-tsin massacre), before leaving China, inaugurated a work of which Bishop Williams thus writes (1869) :

The Hospital, commenced last year by Mr. Thomson, is one of the most encouraging features of our work, and is even in better condition than at the time of the last Report. Before he left, he had a suitable building erected with a portion of the money subscribed by the Foreign Residents and Chinese in Shanghai. The dispensary is opened three days each week, and the attendance is largely on the increase, the numbers having reached as many as 600 a day. Last year, over 15,000 persons received medical treatment, and the numbers will most probably be much greater during the present year. About twenty indoor patients also can be accommodated in the wards. Dr. Macgowan visits the Hospital occasionally, and two English Physicians, Drs. Jamieson and Henderson attend regularly each dispensing-day, and treat the more difficult cases.

Besides relieving much bodily suffering, it opens a large, and we trust effectual, door for benefitting the people spiritually. While they are waiting, Mr. Nelson, or some one else, preaches to them, and a Catechist and Bible-reader endeavor afterwards, by line upon line, and precept upon precept, to teach them the first principles of the doctrine of CHRIST. The Missionaries are, moreover, brought into the closest contact with thousands of persons, and are gaining the good-will and confidence of thousands more in the towns and villages within a radius of fifteen or twenty miles of our Mission.

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Connected with the Shanghai Mission are several out-stations :

1st. Kong-Wan, five miles from the Mission. It is under the charge of Rev. Mr. Nelson. He visits it Sunday afternoons and on Thursdays. He is assisted by our Catechist and candidate for Orders, Mr. Ting, who lives there with his family, and by his instructions, pleasant manners, intelligence, and knowledge of the Scriptures, as well as of the Chinese Classics, is doing much to enlighten the gross darkness that covers the people, and lead men to a knowledge of the truth as it is in CHRIST JESUS.

2d. Tsa-Ka-Pang, about a mile and a half distant from the Mission. The Services here are rendered by "Hoong-Nook," the other candidate for Orders, with the aid of an old school teacher there.

This effort is a very interesting one. A few of the converts some years ago, undertook of their own accord to open and support a day-school there. The neighbors who were assembled by the ringing of a bell whenever Mr. Hoong-Nook, the Catechist, arrived, have listened attentively to the instruction given to the children, and have been afterwards addressed with a few earnest words, and dismissed with Prayer. Sixteen persons have been Baptized and Confirmed as the fruits of this work within a year or two.

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The largest success of Missions to China, has always been in the towns and villages away from the open ports, where the native mind has not been prejudiced against Christianity, by contact with those who are Christians in name, but deny CHRIST by their deeds. In this belief an associate Mission was begun some years ago in the interior town of Wuchang, a city on the Yang-Tse-Kiang, about 600 miles from its mouth. It was intended to be a centre of work (through the use of preaching, schools, and other instrumentalities), not only for Wuchang, but for the neighboring town of Hankow and the whole surrounding district. At Hankow we now have a chapel in a good position, and a flourishing day-school. Six adults and two infants were Baptized there during the year, and five adults Confirmed.

At Wuchang the opening of the Boarding-School has, alas, been postponed for want of funds, but a good work is going on there. Within a comparatively short time after the opening of the station at Wuchang, the hearts of the brethren there were animated and encouraged by their being permitted to reap the first fruits of their labors, in the Baptism of a man giving good evidence of his conversion to the Christian faith.

The following account of this event is given by the Bishop :

“ My last Sunday in Wuchang (the fourth Sunday in Lent) will long be remembered as a bright day in the history of the Wuchang Mission ; for then our oft-repeated earnest prayer, that some from among the people to whom we ministered might be led to the SAVIOUR and make an open confession of CHRIST, was granted ; we were then permitted to see the *first convert*, Mr. Hōhing’s teacher—a good scholar, and a man of excellent temper and very winning manners—come forward boldly before the world and acknowledge CHRIST, not Confucius, as his Lord and Master and Teacher—CHRIST JESUS, not Shakya Muni, nor Amida Budha, nor Quan Tin, as his SAVIOUR, his hope and refuge, his all and in all. The struggle was a hard one ; and only those who know something of the pride of intellect and heart of a Chinese scholar, or how one who becomes a Christian is *tabooed*, despised and held in utter contempt by scholars generally, can at all appreciate it. But grace was given him to overcome

all, and enable him to witness a good confession before the world. God grant that "hereafter he shall not be ashamed to confess the faith of CHRIST crucified, but manfully fight under His banner against sin, the world and the devil, and continue CHRIST's faithful soldier and servant unto his life's end." From his position as a scholar, and his personal character, we hope that, with God's blessing, great and good results may follow from his baptism, and we beg the prayers of God's people."

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Another important point of Missionary effort is Peking. It is a city of over 2,000,000 of inhabitants, the northern capital of China, and the residence of the Imperial Court. The only missionary at this point is the Rev. Mr. Schereschewsky.

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### *A REMARKABLE CONVERT.*

THE Rev. Mr. Schereschewsky mentions a most interesting circumstance, which may prove the beginning of a great work there. Early in the spring he baptized a man who was formerly one of the Tai-Ping rebels who held Nanking for so many years. He was from a village about 400 li—130 miles—from Peking, and on his return home begged that the Catechist, Chang, might be sent with him, as he was sure the Gospel might be preached there with great success. Chang was sent, and returned after an absence of three weeks with the news that there were ten persons ready to receive Baptism, and quite a large number of inquirers after the Truth. "He was very sanguine," Mr. Schereschewsky writes, "as to the great results of my going, and also brought a letter from 'Timothy Kin,' the baptized Tai-Ping, in which I was earnestly requested to come down to his village, and receive into the Church those who were ready for Baptism, and preach in the surrounding villages. Under the circumstances, I thought it my duty to comply with this request—at any rate, to go and see the real state of the case, and if things were really as favorable as represented, to try to organize a little Christian community in that neighbourhood. Mrs. Schereschewsky proposed to go also, and labor among the women. They started for Chi-Chow, a town not far from the villages above mentioned; and on the way Mr. S. and the Catechist preached and distributed books, chiefly portions of the Scriptures. The people were everywhere quite friendly, only a little troublesome in their efforts to get a look at Mrs. Schereschewsky, the first foreign lady who had been in that part of China.

After five days' travelling they arrived at their destination, and Mr. Schereschewsky was rather disappointed to find that the interest in Christianity was not so great as had been represented. However, nine

persons presented themselves for Baptism, whom having instructed in the fundamental truths of the Gospel, he baptized; and also admitted some as Catechumens. Those baptized, he says, were with two exceptions wholly illiterate, all belonging to the farming class; but they seemed to have an intelligent notion and sincere belief in the folly and wickedness of idolatry, the existence of only one true God, and the salvation of man through faith in CHRIST as the Redeemer of mankind.

With a view of imparting more instruction to the newly baptized and of instructing those who might desire to receive Baptism, Chang was left there. He adds: "Thus you see we have a little Christian Community of some ten souls about 400 li from Peking, and my impression is, that a zealous, faithful, native helper might render it with the blessing of God, the basis of hopeful work. If the work begun in the country should prove encouraging, another Missionary will be absolutely necessary."

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### OUR MISSIONARY NEWSPAPERS.

THE CARRIER DOVE, the Paper for the Young, issued by the Foreign Committee, receives so far as we know, the heartiest commendation wherever it is taken. In some Sunday-Schools it is preferred to a library book, and the schools, by taking other papers for the young as well as THE CARRIER DOVE, have been able to dispense with the library altogether. Trouble and expense have both been thus saved.

We receive testimony from many quarters regarding "HOME AND ABROAD," too. Sprightly, varied, and edifying in its contents, it cannot be excelled as a paper for circulation in a Parish.

But for some reason, we know not what, the circulation of these Missionary Newspapers is not now large enough to make them self-supporting. With a little co-operation on the part of Rectors, this evil might be remedied and the Missionary work of the Church be more widely known.

There are many ways in which the general circulation of these papers may be secured.

In some parishes where THE CARRIER DOVE is taken, each child subscribes. In others a few benevolent persons subscribe for the school.

Some Rectors have succeeded without difficulty in getting subscriptions to "HOME AND ABROAD" by distributing copies in the pews with envelopes and then requesting that those who wish to subscribe will hand the envelopes to the sexton with their subscriptions enclosed, and their names and addresses written on the back.

Specimen papers for the above purpose will be furnished gratuitously on application to the Secretary and General Agent.

## CHINA.

THE following letter from the Rev. Mr. Nelson, like that in the February number, will, we are sure, be read with interest. It presents incidents which serve to make the reader better acquainted with the people among whom the Missionary lives and labors. We are sure that the apprehension expressed by the writer that such details of facts relative to the ordinary experiences of Missionaries may not be desired, is without foundation. From him as well as from all the Missionaries we hope to receive regular contributions to the pages of our publications. We have sometimes sorely felt the need of such contributions.

Mr. Nelson's letter bears date,

SHANGHAI, Dec. 12, 1870.

After referring to certain matters of a private character, he says :

## PURCHASE OF A SITE FOR A CHAPEL AT KONG-WAN.

"We have been trying for some time to effect the purchase of an eligible site at Kong-Wan, for a chapel, but almost every operation here has to be accomplished through middle-men, and we have to bide their time. Even marriages are not allowed to be arranged by the parties directly interested. By the way, we have recently had a marriage in the Mission, which I do not doubt would have been highly interesting to any members of the Church at home could they have witnessed it. The bride (it would not do to say happy bride or blushing bride, as, whether happy or blushing, did not appear, she being completely enveloped in a crimson crape veil, through which her smiles or blushes could not be seen)—the bride, then, was a sister of Mr. Yung Kiung, of our Mission at Han Kow. The fortunate man, a Mr. Dzaw, *alias* Charles Marshall, who had spent some ten years in America. On his return to China some time last year, proposals were made through the middle-man process, which resulted in this marriage, and the happy pair have gone to their home at Soo-Chow, where the young man is preparing for Missionary work among his countrymen. He is connected with the Southern Methodist Mission. The marriage scene in our Mission Chapel—for the young man asked me to marry him, and the bride is a member of our communion—was really very striking. The church, lighted with gas, threw its brightness over the assembly, who were attired in their gayest Chinese style. Prominent among them 'the virgins that were her fellows,' four young Christians, might be considered objects of interest, as telling something of the progress of Mission work at this place. This Christian bride, sister of one of our native Clergy, was attended by two daughters of another native Clergyman, and a daughter of his brother (a Christian) and a sister of

one of our candidates for Orders. Three of the four were baptized in infancy, and two of these with the fourth, have been confirmed, while the youngest of the four is only about fifteen years old. The Chinese style of high dress made the scene one of great brilliancy, and such as only an Oriental marriage at night can present, with the adjuncts of a Christian ceremony in a Christian Church, on the shores of this heathen land. It is undeniable, too, that the whole appeared to much better advantage in the bright gas-light than it could have done in the smoky glare of their great wax torches. In this connection, I may not inappropriately mention a marriage which, as Minister to the foreign congregation that worships in this same church, I was called on to perform—a marriage whose history was both curious and sad. A Prussian, living here, met with a hale, blooming young Englishwoman, the stewardess of an English ship, just as she arrived here, and in a very short time, too short, they made a contract of marriage. And, taking the precaution to get the Prussian Consul's sanction, and presence and signature, I married them in about three weeks from their first acquaintance. I saw little of them afterwards, and about four months from the date of their marriage they presented themselves to me in my parlor, asking me to dissolve the bands. Having married in haste, they had repented at leisure, and were mutually tired of each other. I, of course, told them it was no part of my office to dissolve marriages, and exhorted them to make up their differences, to bear and forbear, and try to live in harmony. But matters seem to have gone too far, and full of no very amiable expressions to each other, they went to the Consul, who authorized their separation in some form. At any rate, they parted, and but a short time since it was my sad duty to bury the poor young woman (only 23 years old), who had brought her sad career to a miserable end. After the funeral I learned that she had died from the effects of excessive intemperance.

#### CASES OF INTEREST AT KONG-WAN.

“At our Kong-Wan station, five miles hence, we have every now and then cases of interest, the details of which, I often think, Christians in America might like to hear; and then the apprehension arises that these things that interest us may be such as they would not care to hear. However, I will venture on one or two items. There is a woman in the outskirts of the town, now a candidate for Baptism, who showed her first concern about ‘this new doctrine whereof we speak,’ by telling ‘Ting’ that her mother, recently dead, and who had formerly been of a sect who rely mostly on the merits of abstaining from all animal food, towards the close of her life had given up this reliance, and having heard, or heard of, this new doctrine—I do not know how, or where, or to what extent—accepted it, and before dying, urged her daughter, a married woman, to go to the teacher of it there and join that religion, and she seems sincerely and earnestly intent on it. The case suggests that more of the good seed

sown among these heathens than we know anything of may spring up and bear fruit of salvation to sinners, and of glory to the SAVIOUR.

ANOTHER CASE.

"I was walking down to the same place, Kong-Wan, about a week ago, and being almost at the place, a man in a field by the road side called me, and offered to sell me a little child by his side. After passing on a little way, I thought I would go back and quiet the child's fear, and giving him some little thing from my pocket, quite won his confidence. Then I shamed the father before the bystanders who had collected, for offering his own son for sale. He excused himself by saying, 'I was only lying to him' (in which he told the truth, as doubtless he was only teasing the child), and when I pursued the subject, and convicted him out of his own mouth before this extemporized jury of an offence *contra bonos mores*, in thus teaching his own son to lie, he tried very persistently to turn the conversation, and offered me as hush-money one of the carrots he was digging. Declining this, I took the child along (who followed me with all confidence), and led him to his home near by.

"I should like to give you some account of the arrangements for the poor this Winter, both by foreigners and natives—of the Chinese Guilds here contributing 1,000 taels, and the foreigners very much more; and of one Chinaman, on his own hook, buying several thousands of garments for the poor (the cost of each, I think, was about 25c.), and a large charity institution in the native city, which, the Bishop accompanying me, I visited recently to ascertain the details of their management. But I must defer it for the present. Hoping this little billet may fit your furnace, and help to keep the fire burning,

I am very faithfully yours.

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*APPOINTMENT OF A MISSIONARY TO JAPAN.*

It is well known by our readers that earnest appeals have for the last two years been made by Bishop Williams for a Missionary and Missionary Physician for Japan. It rejoices us greatly to be able to announce to the Church that now, after long waiting, the desire of the Bishop is, through the Divine Goodness, on the point of being accomplished, at least in part.

The Rev. A. R. Morris, of the Diocese of New Jersey, has received appointment by the Foreign Committee as a Missionary to Japan, and embarked, en route for that country, via England, in the steamer China, on the 8th inst.

Mr. Morris purposes to devote himself permanently to the work in Japan; for prudential reasons, however, he prefers to make trial of the field for two years, without expense to the Board of Missions, to satisfy himself of his fitness for the work; and sure we are that the prayers of the

faithful will follow him, that God may endow him with gifts and graces which shall make him a blessing to the people, and confirm him in the good purpose to live and labor for the cause of the Gospel in Japan.

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[Communication.]

### *THE ANTI-FOREIGN FEELING IN CHINA.*

WE call attention to the second part of the communication on "The Anti-Foreign Feeling in China," which appears in this number.

Many will hastily come to the conclusion on reading of the intensity of this antipathy to Foreigners, and the cruelties which it has begotten, that the time to prosecute the Missionary Work in China has not yet come and that our Church should retire from the work.

Our conclusion is very different. We argue: Whether we will or not, the Chinese are brought face to face with Christianity. Corrupt Christianity is propagated among them by Rome. The more imperative is the duty of our Reformed Church to present pure Christianity to them in a spirit of humility, gentleness, love and obedience to law.

CONTINUED.

ANOTHER cause of the present hostile feeling in China towards foreigners is the action of the agents of the late government of France, and the conduct of the Roman Catholic Priests in China. The rulers of France have been notorious for religious intermeddlings in various countries for political purposes, and none more so than Louis Napoleon. His persistent occupation of Rome and the Papal States was but the culmination of a policy, which he has pursued in all parts of the world where there are Roman Catholic converts ministered to by French Priests. His protectorate over the Latins of "the East" is well known. On some of the Pacific islands he has gone much farther, and taken entire possession of the islands. Aided by the Jesuit priests, backed by his consular agents and the military power, he has also made Cochin China and Cambodia dependencies of France, and has been laboring by the same means for the same end in Siam. In China, too, the same policy has been pursued with great activity and perseverance. He demanded the restoration to the Jesuits of all the property which had been confiscated one hundred and fifty years ago, when, on account of the haughty bearing and political intriguing of the Jesuits, they were banished from the empire. This property soon after the confiscation passed into private hands, where it has since remained; and it is now valued at many millions of dollars, and is found in almost every city of the empire. To take the property from the people of to-day, because of the action of the Chinese government one hundred and fifty years ago, very naturally

excites the indignation of all classes of the Chinese, especially as they have good grounds for believing that the banishment of the Jesuits and the confiscation of their property were not without sufficient cause.

#### THE FRENCH PROTECTORATE IN CHINA.

This despoiling of the people of China in order to enrich the French Jesuit priests, is not the only cause of offence against the latter and the Government of France. The French minister and consuls, aided by the priests, bring the Roman Catholic converts as much as possible from under Chinese, and place them under French influence. No sooner are converts made than they are withdrawn from their allegiance to native authority, and cease in effect to be amenable to the native tribunals. Such action cannot fail of creating a bitter feeling of hatred among the governing classes, whose legitimate authority is thus usurped or interfered with.

And such a feeling is not lessened when they see the French ecclesiastics in each province assuming a state and demanding an homage, similar to that which is rendered to the native governors or viceroys.

#### A LETTER FROM A VICAR APOSTOLIC.

Monsignor Faurie, Vicar Apostolic of Hupeh, describes himself as exercising the power of life and death, of imprisoning and setting free. He moves about the country with the ceremony of a viceroy. Besides cannon announcing the nightly guard, each time he left his house or re-entered three rounds of cannon announced the fact. "I always eat alone," he says; "the principal chiefs, in full dress, stand round the table to serve me, while musicians at the door commence their harmony."

This is the old haughtiness and love of power over again, and as long as the French Bishops in China, or Vicars Apostolic as they are called, are sustained in this course by the French government there cannot but be intense hostility and occasional outbreaks on the part of the Chinese.

What we have stated is the real cause of the attacks which have been made upon the French Consuls and Missionaries in various parts of the empire, and the fearful massacre at Tientsin would never have occurred but for the reprehensible conduct we have referred to. It is proper that a few words should be said about the immediate occasion of that massacre, and the consequences to Protestant as well as to Roman Catholic Missions as a result of it.

#### EVENTS WHICH PRECEDED THE TIEN-TSIN MASSACRE.

Connected with the principal stations of the Jesuit Missions are large educational establishments, the pupils in which are partly the children of native converts, and partly such as are obtained by purchase. This purchasing is done in order that entire and permanent control may be had over the children. Some of those bought were unwittingly obtained from kidnappers. The kidnapping of girls is very common in China,

and they are sold by the kidnappers for house servants or concubines, or a worse purpose. It has been proved that some of the children thus stolen have been sold to the Roman Catholic Missionaries, and thus an unfounded report was circulated that the latter were engaged in the kidnapping of native children.

What has given additional currency to this report is that some of the kidnappers who have been arrested have professed to be Roman Catholics; and on one of them a crucifix was found. These men no doubt hypocritically connected themselves with the Missions the better to carry out their wretched purpose.

At no place were these reports believed more than at Tien-tsin, the port of Peking; and there additional circumstances occurred which greatly increased the excitement of the people. An epidemic broke out on the Roman Catholic Mission premises, and a large number of the children died. A most absurd rumor now spread that the priests and sisters were killing Chinese children and using their eyes and hearts in compounding "foreign medicines." And we need not be surprised at the ignorant and superstitious populace of China believing such an absurdity, when we remember what foolish things were credited in nominally Christian Europe two or three hundred years ago. At all events, it *was* believed, and the action of the "Sisters" served to confirm the belief. They unwisely and obstinately refused to allow an inspection of the school by those who were desirous of seeing whether there were any such doings going on or not. They took a course opposite to that of the Sisters at Peking, who, with more wisdom, threw open the institution there to the examination of the Chinese, and the excitement there was at once allayed. Denied access to the school, the Tientsin people went to the place where the deceased children had been buried, and they found two children buried in one grave; and, according to one report, both, and according to another statement, one of the bodies had been dissected. Of course, this dissection had been performed the better to find out the character and cause of the prevailing disease; but the Chinese know nothing of dissection for such purposes, and their worst fears seemed to be fully confirmed. What dreadful scenes ensued all are familiar with, and the Christian world is justly indignant at the shocking barbarities practiced on the Sisters and priests and the French Consul. But we should at the same time bear in mind that the Chinese did to the Sisters only what they believed *they* had done to the Chinese children, and the affair was, as the *Colonial Church Chronicle* well puts it, "the result of deplorable ignorance on one side, and deplorable obstinacy on the other."

But this sad event would never have occurred had it not been for the bitter feeling towards the French on the part of the native authorities. *They* knew that the reports about the kidnapping and murdering of Chinese children were false, but instead of allaying the excitement they

rather fanned the flame, for they wished the French to be as odious in the eyes of the people as they were in their own.

#### ONE OF THE EFFECTS OF THE MASSACRE.

One of the immediate effects of the massacre has been to greatly hinder the progress of Protestant as well as Roman Catholic missions. The news which filled the Christian world with horror, caused a thrill of joy to multitudes of the heathen all over China, and in every place where foreigners were living an unusual ferment was noticed among the natives. The excitement which had been allayed at Peking broke out again, and the Protestant as well as the Roman Catholic schools had to be closed; for except at the old five treaty ports, comparatively few of the Chinese know the wide differences between the teachings and practices of Protestant and Romish missionaries.

When those of either class are now seen in the streets they hear the words on every side, "There go the kidnappers," and a Protestant missionary at Peking writes that frightened parents rush out to save their children, whenever they see him pass.

When the news reached the city of Tungebau the converts of the Protestant missionaries were subjected to violent persecution, and the missionaries, who were Americans, had to take refuge on board an English man of war.

From Nankin comes the intelligence that "crosses are being drawn with whitewash on the public roads, and every one who does not tread on these crosses is seized and beaten. Some five or more have been beheaded."

Rev. Wm. A. Russell, English Church Missionary at Ningpo, writes: "The shock of the massacre at Tientsin naturally vibrated from Peking to Hong Kong, and led at each place the evil-disposed to work upon the fears and hopes of the people, to avail themselves of the opportunity to drive all foreigners out of China. For this purpose a most able but most inflammatory paper has been widely circulated among the readers of this province, and probably elsewhere. It has certainly roused the people against us at this place in a most extraordinary way—at one time almost to the verge of open violence; I am in hopes, however, that the storm will be weathered, although a good deal will depend upon the way in which the Tientsin affair is settled."

#### HOW THE AFFAIR HAS BEEN SETTLED.

Our readers are aware that while the Peking government has not acceded to the demands of the French ministers, it has banished two of the native officers, and executed twenty of the rioters;\* but concerning this action, Dr. S. Wells Williams, the best informed of American residents in China, writes:—"The evident weakness of the Government at

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\* Later intelligence is to the effect that the men who were decapitated had nothing whatever to do with the affair.

Peking in its management of the rioters at Tientsin, has led the people there to regard themselves as victors and the executed men as martyrs, so that new troubles may spring forth; but the Government itself is earnestly desirous of maintaining peace with foreign powers."

And here we must leave the subject for the present, reserving to another occasion some reflections upon the facts we have mentioned.

J. L.

## GREECE.

### LETTER FROM MISS MARION MUIR.

ATHENS, GREECE, *Jan. 13th, 1871.*

DEAR SIR: Allow me to thank you for your very kind note, which came to hand on Greek Christmas Eve. Believe me, it did more to lighten the duties of the following day, than the Bill of Exchange. Doubtless the Bill of Exchange is very necessary in its way, but the balm of kindness makes it more elastic.

I venture to trouble you with the events of the following day. Early in the morning, the school court was crowded with hundreds of bright little faces (although many of the children belonged to the very poorest families in Athens, they all looked neat and clean).

At ten o'clock over two hundred children were seated on the gallery in the large hall. At the opposite end of the hall were placed tables, and two trees loaded with oranges and gifts according to the wants of the children. The school was opened by chanting "the Venite," (in Greek). Then followed the recitations from St. Luke and St. Matthew, relating to the Birth of CHRIST; the prophecies and fulfilments concerning the Birth of CHRIST; the 71st and 72d Psalms; Isaiah, 61st chapter, by two Jewesses. After chanting (Isaiah, 9th chapter, 6th and 7th verses) they all moved to seats arranged along each side of the hall, in order to give place to the other children. The first detachment of the infant school came in singing, "Hark, what mean those holy voices?" (in English). The second, "Lo! He comes, an Infant Stranger" (in English). The third, "I think, when I hear that sweet story of old" (in English). After they were all seated on the gallery, on each side of the hall, twelve little infant children stood up and said a little dialogue about CHRIST's Birth. Then followed the Christmas lesson, and the distribution of gifts and oranges.

In the evening, we had a lighted tree and a little concert for the Sunday-school children and teachers.

After saying good-night to each and all, we felt that we had had a very pleasant day. We had done "what we could" to make many little hearts glad, and had many proofs that we had not failed.

Allow me to add that many of the most distinguished persons in Athens were present at the morning celebration, and all expressed great satisfaction and pleasure.

## LETTER FROM THE REV. DR. HILL.

WE publish with pleasure the following letter, kindly furnished by the Rev. Dr. Hill :

ATHENS, GREECE, 19th Jan., 1871.

REV. AND DEAR SIR—In my letter of the 13th inst., I alluded to a remarkable work of the Spirit of God, which has sprung up in the Church here, and which is exciting attention among all thoughtful men in the community.

The surprise it has occasioned resembles that which St. Luke relates in the 2d chapter of the Acts of the Apostles, as the result of the Pentecostal effusion: "The multitude were confounded, and were in doubt, saying one to another, What meaneth this?"

Yet the facts in themselves are very simple, and there are many at home who may, perhaps, see nothing very surprising in them. To us, however, it seems little else than "life from the dead!" To us, who are living, and who have so long dwelt by the side of stagnant waters "waiting for their movement," it is startling to behold their tranquil surface "troubled" suddenly, and still more so to see the multitude of impotent folk, availing themselves gladly of the benefit! And although we hear not the rustling of his wings, we do not doubt that "an angel has descended," and we trust we shall see the virtues of Bethesda's pool revived before we go home to our Father's House.

The facts are simply these. A short time ago we heard that the secular Clergy in Athens (married Clergy), most of them having the charge of the largest parishes in the city, and in two large suburban villages, Cephissia and Amaroni, and in the seaport Demos of Peiræus, had formed an Association under the title of "Association of Presbyters or Society of Married Clergymen," having two principal objects in view, 1st, the establishment of Sunday-Schools in which, "on every Lord's Day the children of the people shall be taught the religion of their fathers, and whereby through the simple narratives of the Old and New Testament, their tender minds may be imbued with the religious life therein revealed in all simplicity and Godliness"—"having for their teacher, their own Pastor; for their school, their own Church; for their witnesses and their moral assistants, their parents and the other members of the Church." "A happy combination of many elements of strong religious nurture" (adds the writer of the preamble to the Report of the organization of the Society.) 2d, The second object proposed is, "The Improvement of the Secular Clergy of the Greek Church in religious knowledge, and in spirituality of life, and for mutual assistance. For these ends, they purpose to hold weekly meetings, for reading and studying the Scriptures, and exchanging ideas on the subjects to be taught in their Sunday-Schools on the ensuing Lord's Day, and the best means of conducting this work (in preparation, in short, for their new duties in their Sunday-Schools).

Moreover, they propose to establish a sort of Clerical Mutual Benefit Society in aid of the aged and infirm, and of the widows and orphans of the members.

I will send you a translation of the preamble of this Clerical Association, and of some of the articles of their organization.

Such is the nature of this remarkable movement, which I am well aware, will not be at once appreciated at home to the extent we view it. Its human origin, no less than its suddenness, has surprised us. It appears to have originated in the mind of one person, a layman, holding a high position in the community, (being one of the Judges of the Court of Appeals in this city). It is not long since a change was wrought in his own mind on religious subjects. On his return from Paris, where he had studied law, he was rather a scoffer at Scripture. Since he began to see things in another light, he has been deeply impressed with the notion that the best method of operating upon the people would be to endeavor to give to the children of the people something more than a merely secular education. He himself knew but little of Sunday-schools, as we understand them; but he had seen the mode of teaching in our Missionary schools, in which the Scriptures are "taught seven times a week, not one day in seven." But to introduce this into the common schools of Greece was an impossibility; and moreover, he thought it was properly the work of the Church through her ministers (the very idea which Bishop Littlejohn so ably supported in his noble sermon recently, in St. Thomas' Church). In this work, indeed, laymen might be auxiliaries, although this could be carried out to a very limited extent in Greece, at the present day. Then arose the great difficulty that the Clergy were mostly incompetent to teach the Scriptures in a manner that would be adapted to the condition of such children as would attend. Indeed, they themselves require to be instructed; "for when for the time they ought to be teachers, they have need that one teach them again, what be the first principles of the Oracles of God." And this gave rise to the "Association of Presbyters" above mentioned. In October last, no less than forty-four married Clergymen of the Demi of Athens, Peiræus, Cephissia and Amaronson, met together and adopted a Constitution, consisting of eighteen Articles, embracing the objects I have stated above. I consider this whole movement to be so extraordinary, its objects so important, its reformatory influence so powerful and so well adapted to produce the greatest results for the glory of God and the growth of pure Evangelical religion, that I must be allowed to continue the subject in the columns of the SPIRIT OF MISSIONS. I am sure that the faithful friends and supporters of the now venerable "Mission to Greece," and the numerous readers of the SPIRIT OF MISSIONS at home and abroad, will be gratified to learn that in new aspects of a widely encouraging nature (besides those seen only by ourselves), "our labours

have not been in vain in the LORD." To His name be all the praise. "It is of the LORD's mercies" that Mrs. Hill and I have been spared to see this day of great promise, for which we have labored and prayed. We say, "The LORD hath done great things for us, whereof we are glad." I remain, very sincerely, Rev. and dear sir, yours faithfully in the Gospel.

## THE MISSION HOUSE,

No. 3518 LANCASTER AVENUE, PHILADELPHIA.

*President,*

RT. REV. WM. BACON STEVENS, D.D., LL. D.

*Vice President,*

REV. M. A. DE W. HOWE, D.D.

*Secretary,*

REV. ROBT. C. MATLACK,

No. 1224 Chestnut St.

*Corresponding Secretary,*

REV. RICHARD NEWTON, D.D.

*Treasurer,*

ROBT. B. STERLING, Esq.,

No. 110 S. 3d St.

The students of the Mission House and of the Preparatory Department of the Philadelphia Divinity School, are reciting together in the Mission House, for the present, under the following instructors:

*Resident Principal and Chaplain,* REV. G. W. RIDGELY.

*Instructor in Mental and Moral Science, &c.,* REV. R. BETHELL CLAXTON, D.D.

*Instructor in Latin and Greek, &c.,* REV. JOHN G. FUREY.

Preparatory and other students of the Philadelphia Divinity School may secure board in the Mission House for \$4.50 a week, including fuel, light and washing. Apply to the Secretary.

### THE FUTURE CONDUCT OF THE MISSION HOUSE.

December 10th, 1870, the following Resolutions were passed unanimously by the Board of Trustees.

*Resolved,* That no student, unless he be from a heathen land or a convert from heathenism, shall be admitted to the House without what is known as a good common school education, *i. e.*, he shall at least be able to sustain an examination in spelling, reading, writing, arithmetic, English grammar and modern Geography.

*Resolved,* That such scholastic, theological and medical instruction as can be had gratuitously in approved Institutions, shall be obtained for the students *outside* of the Mission House.

*Resolved,* That *in the House*, instruction shall be given to the students in those matters which are *specially designed* to prepare them for the foreign missionary field; *viz*: by the Principal and Jay Cooke Professor in the Divinity School, instructions shall be given in the History of Missions, especially of modern ones, and in the methods of conducting them, in the religions and customs of the heathen and of Mahomedans, in Comparative Grammar, etc., and in addition to this, instruction shall also be given in the House by such competent persons as can be procured gratuitously, or at small expense, in the elements of the language of the countries to which the students are to be sent, in medicine and surgery from text books, in music, and as far as practicable in the mechanic arts and in the use of tools.

*Resolved,* That there shall be a Principal, resident or otherwise, who shall *oversee* and *direct* all the instruction and all the religious and secular affairs of the House, according to rules which shall be laid down by the Board of Managers.

## DELEGATE MEETING OF THE BOARD OF MISSIONS.

The next Delegate Meeting of the Board will be held in the City of Washington, commencing on Sunday Evening, the 23d of April, and continuing through the following Monday, Tuesday, and Wednesday, and will close with a Meeting in the City of Wilmington, Delaware, on Thursday evening of the same week.

THE SECOND DELEGATE MEETING of the year will be held in St. Paul, Minnesota, early in June next, of which more particular notice will in due time be given.

A. T. TWING.  
W. H. HARE.  
B. I. HAIGHT.

## ACKNOWLEDGMENTS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from January 1st, 1871, to February 1st, 1871 :

ALABAMA.				<i>Delaware City</i> —Christ.....			
<i>Demopolis</i> .....	5	00		<i>Leves</i> —St. Paul's.....		9	00
<i>Greensboro</i> —St. Paul's.....	15	00	20 00	<i>Middletown</i> —St. Ann's Parish, for Africa, China and Japan.....		5	75
ALBANY.				<i>Newcastle</i> —Emmanuel.....		27	67
<i>Albany</i> —St. Peter's.....	69	30		<i>Wilmington</i> —St. John's.....		10	00
<i>Catskill</i> —St. Luke's.....	11	29		Trinity Chapel.....		21	40
<i>Cherry Valley</i> —Grace.....	10	00		“ Old Swedes.....		3	60 158 46
<i>Morris</i> —Zion (Free).....	29	27		GEORGIA.			
<i>Schenectady</i> —E. H.....	3	00		<i>Augusta</i> —St. Paul's.....		60	00
<i>Troy</i> —St. Paul's, for Africa and China.....	200	00		“ Ladies' Miss'y Society, for Rev. E. H. Thompson.....		20	00
“ St. John's for China.....	100	00	422 86	<i>Savannah</i> —Christ.....		25	00
CONNECTICUT.				“ Mrs. Wm. Elliott, for Rev. W. J. Boone, China.....		20	00 125 00
<i>Birmingham</i> —St. James'.....	30	00		ILLINOIS.			
<i>Bridgeport</i> —Christ, a member.....	20	00		<i>Albion</i> —St. John's.....		4	00
<i>Bridgewater</i> —St. Merk's.....	4	50		<i>Algonquin</i> —Rev. P. A.....		1	00
<i>East Haddam</i> —St. Stephen's.....	20	00		<i>Chicago</i> —W. H. S.....		2	00
<i>Fair Haven</i> —St. James'.....	25	00		<i>Galena</i> —M.....		10	00
<i>Greenwich</i> —Christ.....	24	00		<i>Jacksonville</i> —Trinity.....		18	58
<i>Hartford</i> —Trinity, a member, for sup. of a child under Rev. J. K. Wilcox, Africa.....	50	00		<i>Robin's Nest</i> —Christ.....		5	90
<i>Meriden</i> —St. Andrew's.....	54	27		<i>Waverly</i> —S. G. M. A.....		10	00 51 48
<i>Monroe</i> —St. Peter's.....	7	00		INDIANA.			
<i>New Haven</i> —Trinity.....	110	00		<i>Fort Wayne</i> —Trinity.....		11	10
“ Ascension, collection at Conv. Mission'y Meeting.....	27	27		<i>Indianapolis</i> —Christ.....		17	45
“ H. W. Benedict.....	20	00		<i>Richmond</i> —Bertram \$16.75; for Bibles \$3.....		19	75 48 30
<i>North Guilford</i> —St. John's.....	5	00		IOWA.			
<i>Norwich</i> —Christ.....	50	22		<i>Council Bluffs</i> —St. Paul's.....		13	50
<i>Plymouth</i> —St. Peter's.....	9	50		<i>Durant</i> —St. Paul's.....		1	50 15 00
<i>Stratford</i> —Christ S. S., for Africa.....	40	00		KANSAS.			
<i>Thomaston</i> —Trinity.....	15	00		<i>Junction City</i> —W. H. Canfield....		10	00 10 00
<i>Waterbury</i> —St. John's.....	66	38		KENTUCKY.			
<i>Watertown</i> —Christ.....	27	26 605 40		<i>Newport</i> —St. Paul's S. S., for China.....		7	50 7 50
CENTRAL NEW YORK.				LONG ISLAND.			
<i>Auburn</i> —St. John's.....	7	25 7 25		<i>Astoria</i> —St. George's, for China and Africa.....		249	00
DELAWARE.							
<i>Brandywine Hund</i> —Calvary.....	7	17					
“ Grace.....	3	87					
<i>Christiana Hund</i> —Christ S. S., for Hoong Nio's school \$20; Mrs. Nelson's school \$45, China.....	65	00					

<i>Brooklyn</i> —Grace \$760.66; for China \$20; for Africa \$20; Rev. Dr. Hill \$50; Italian Com. \$150....	1000	66	
“ St. Peter's, Mite Box Society.....	39	16	
“ Three little girls, to carry the Gospel to the heathen.....	2	10	1290 92

## MAINE.

<i>Bath</i> —Grace.....	7	00	7 00
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## MARYLAND.

<i>Aquasco</i> —A. W. G. C.....	1	00	
“ C. F.....	5	00	
<i>Baltimore</i> —St. Barnabas' Free Ch. ....	100	00	
“ St. Luke's.....	44	47	
“ Grace, of which for China \$5; Africa \$5	687	21	
“ Cash.....	50	00	
“ Christ.....	160	00	
“ Special for Rev. Dr. Hill, per Rev. Dr. Leeds.....	100	00	
<i>Bladensburg</i> —B. O. Lowndes.....	5	00	
<i>Chestertown</i> —Chester Par.....	12	00	
<i>Davidsonville</i> —All Hallows.....	20	95	
<i>Frederick</i> —All Saints.....	152	00	
<i>Prince Frederick</i> —Sophia Long.....	5	00	
“ Stafford Hall S. S.....	3	00	
<i>Snow Hill</i> .....	2	59	
<i>Washington</i> —Christ.....	12	00	1360 22

## MASSACHUSETTS.

<i>Boston</i> —A lady.....	5	00	
“ Emmanuel.....	750	45	
“ St. Paul's S. S.....	687	60	
“ St. Stephen's S. S., for Orphan Asylum, Cape Palmas.....	100	00	
“ Trinity.....	1680	10	
<i>Cambridge</i> —Christ, “In Memoriam.....	100	00	
“ St. James', for Africa.....	6	00	
<i>Charlestown</i> —St. John's, a Communicant.....	20	00	
<i>Dorchester</i> —Mary D. Burnham.....	9	60	
<i>Hanover</i> —St. Andrew's Mission'y Association.....	33	00	
<i>Lawrence</i> —Grace.....	43	05	
<i>Lowell</i> —St. Anne's.....	70	00	
<i>Milford</i> —M.....	3	10	
<i>Newburyport</i> —St. Paul's.....	21	55	
<i>Newton</i> —Grace.....	27	30	
<i>Pittsfield</i> —Mrs. and Miss Newton.....	50	00	
<i>Springfield</i> —Christ.....	52	17	
<i>Taunton</i> —St. John's.....	30	00	
“ St. Thomas'.....	21	85	
<i>Waltham</i> —Christ \$22; S. S. \$10.....	32	00	
<i>Worcester</i> —All Saints.....	42	00	3784 77

## MICHIGAN.

<i>Albion</i> .....	2	75	
<i>Detroit</i> —Christ, Colored S. S., for Miss Scott.....	53	50	
“ Christ \$158; S. S. \$50; Mite Boxes \$62.44.....	270	44	
“ St. John's \$260.08; S. S. \$100.....	360	08	
<i>Fentonville</i> —St. Jude's.....	2	06	
<i>Hastings</i> —Emmanuel.....	7	20	
<i>Jackson</i> —St. Paul's Woman's Missionary Society, for Miss Scott's salary.....	20	00	
<i>Marshall</i> —Trinity.....	13	55	729 58

## MINNESOTA.

<i>Frontenac</i> —Christ.....	1	30	
<i>Red Wing</i> —Christ.....	13	70	
<i>St. Paul</i> —Good Shepherd.....	1	50	16 50

## MISSISSIPPI.

<i>Vicksburgh</i> —Holy Trinity.....	20	80	20 80
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## MISSOURI.

<i>Hannibal</i> —Trinity.....	14	40	
<i>Kansas City</i> —St. Luke's.....	8	00	
<i>Kirkwood</i> —Grace.....	62	76	
<i>St. Louis Co.</i> —Emmanuel.....	8	71	93 87

## NEW HAMPSHIRE.

<i>Drewsville</i> —St. Peter's.....	4	97	4 97
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## NEW JERSEY.

<i>Bergen Point</i> —Trinity, of which \$50 in gold from Mrs. Humphrey; \$255.75 S. S.; \$125 for ed. in Africa.....	380	75	
<i>Bordentown</i> —Christ.....	10	50	
<i>Burlington</i> —St. Mary's.....	73	01	
“ St. Mary's Hall, for China \$40.50; five-cent coll. \$10.....	50	50	
<i>Freehold</i> —St. Peter's.....	13	00	
<i>Hoboken</i> —Trinity.....	25	00	
<i>New Brunswick</i> —St. John's.....	33	00	
<i>Paterson</i> —St. Paul's.....	12	66	
<i>Roselle</i> —St. Luke's.....	10	00	
<i>Spotswood</i> —St. Peter's.....	16	00	
<i>Summit</i> —Calvary.....	21	05	
<i>Trenton</i> —St. Michael's.....	10	75	
<i>Washington</i> .....	9	00	
<i>Woodbridge</i> —Trinity S. S.....	8	00	673 22

## NEW YORK.

<i>Goshen</i> —St. James'.....	57	00	
<i>Matteawan</i> —St. Luke's.....	25	45	
<i>Morrisania</i> —St. Ann's.....	129	00	
<i>Newburgh</i> —St. George's.....	27	00	
<i>New York</i> —Ascension, of which Special for Japan \$100.....	3295	58	
“ St. Ann's members.....	6	00	
“ St. George's.....	2000	00	
“ St. George's Chapel of Free Grace.....	10	00	
“ St. Luke's, for new Station in Africa \$40.30; Gen'l \$115.86.....	156	16	
“ St. Thomas'.....	358	56	
“ St. Thomas' Mission.....	3	50	
“ I. L. S.....	10	00	
“ Mrs. Le Roy.....	50	00	
“ Mrs. Moore.....	50	00	
“ Friends, for Rev. Mr. Hoyt's salary.....	500	00	
“ M. M. Quackenbos.....	10	00	
“ J. H. Earle.....	50	00	
<i>Pelham</i> —Christ.....	15	25	
<i>Pleasant Valley</i> —St. Paul's.....	4	00	
<i>Red Hook</i> —Christ.....	16	58	
<i>Sing Sing</i> —St. Paul's.....	10	00	6784 08

## NORTH CAROLINA.

<i>Asheville</i> —Trinity.....	6	00	
<i>Pittsborough</i> —St. Bartholomew's.....	4	70	
<i>Salem</i> —Miss. E. C. Service.....	50		
<i>Salisbury</i> —St. Luke's (part.).....	1	70	
<i>Tarboro</i> —Calvary.....	35	00	
<i>Woodville</i> —Grace.....	5	50	53 40

## OHIO.

<i>Chillicothe</i> —St. Paul's.....	12	85	
<i>Cincinnati</i> —Advent.....	10	25	
<i>Cleveland</i> —Trinity.....	53	08	
<i>Clifton</i> —St. Mary's.....	5	00	
“ Calvary.....	50	00	
<i>Dayton</i> —Christ.....	51	00	
<i>Gambier</i> —Bishop Bedell, for West Africa Record.....	10	00	

<i>Lyne</i> —Trinity.....	5 00	
<i>Monroeville</i> —Zion.....	5 00	
<i>Mount Vernon</i> —St. Paul's.....	36 00	
<i>Newark</i> —A Friend.....	1 00	
<i>Portsmouth</i> —All Saints.....	17 50	
<i>Toledo</i> —P.M.....	25	256 93

## OREGON.

<i>Salem</i> —St. Paul's.....	12 50	12 50
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## PITTSBURGH.

<i>Blairsville</i> —St. Peter's.....	2 00	
<i>East Liberty</i> —Calvary.....	50 00	
<i>Erle</i> —St. Paul's.....	55 50	
<i>Pittsburgh</i> —St. Andrew's, F. R. Brunot, for ed. of Felix R. Brunot and Geo. Slattery, Africa \$60; for Cavalla Messenger, for Mrs. F. R. Brunot \$1; for China \$50 for ed. of Ormsby Phillips in Miss Fay's Boarding School, China, \$30; for Africa \$11.50	152 51	
“ Per Mrs. F. R. Brunot for ed. of Kalmo...	50 00	
“ St. Peter's.....	9 00	
“ Trinity.....	277 00	596 01

## PENNSYLVANIA.

<i>Bethlehem</i> —Nativity add'l.....	5 05	
<i>Branchtown</i> —House of Prayer S.S.	15 00	
<i>Chestnut Hill</i> —Mrs. R. H. Gratz...	10 00	
<i>Columbia</i> —St. Paul's.....	12 04	
<i>Harrisburgh</i> —St. Paul's.....	3 70	
<i>Lancaster</i> —St. James' five-cent collection.....	10 00	
<i>Lockhaven</i> —Anna R. Drake, for Africa.....	5 00	
<i>Marietta</i> —St. John's.....	5 00	
<i>Pequet</i> —St. John's.....	3 02	
<i>Philadelphia</i> —Advent, five-cent collection.....	30 00	
“ Grace S. S., for Africa.....	200 00	
“ Redemption.....	18 00	
“ St. Matthew's, five-cent collection.....	50 00	
“ Hoffman Mission's Society \$13.30; E. B. W. \$5; E. J. W. \$5; for Africa E. B. W. \$5; E. J. W. \$5 for China.....	33 30	
<i>Pittston</i> —St. James.....	20 00	
<i>Pottstown</i> —Christ.....	33 00	
“ A little girl.....	1 00	
<i>West Philadelphia</i> —St. Andrew's.....	12 00	
“ St. Mary's \$41.94; S. S. for China \$80.50.....	122 44	
<i>Whitemarsh</i> —St. Thomas'.....	21 50	610 05

## RHODE ISLAND.

<i>Bristol</i> —St. Michael's five-cent collection.....	120 00	
<i>Johnston</i> —St. Peter's.....	2 00	
<i>Providence</i> —St. Andrew's.....	89 58	
“ St. Stephen's.....	153 00	
<i>Westerly</i> —Christ.....	29 50	
<i>Woonsocket</i> —St. James'.....	40 20	434 28

## SOUTH CAROLINA.

<i>Charleston</i> —St. Philip's.....	42 20	42 20
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## TEXAS.

<i>Galveston</i> —Trinity.....	36 52	36 52
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## TENNESSEE

<i>Knoxville</i> —St. John's.....	62 00	62 00
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## VIRGINIA.

<i>Alexandria</i> —Christ.....	35 36	
<i>Cedar Grove</i> .....	2 00	
<i>Chula</i> —Raleigh Parish.....	5 00	
<i>Charlestown</i> —Zion.....	11 57	
<i>Cobham</i> —Grace S. S. \$7.22; Col. J. M. Patton \$18.10 for China.....	25 32	
<i>Fauquier Co.</i> —Whittle Parish S.S.	8 25	
<i>Fredericksburgh</i> —St. George's, A member.....	2 00	
<i>Hanover Co.</i> —St. Martin's Parish.	22 00	
<i>Hedgesville</i> —Mt. Zion S. S.....	5 00	
<i>Lynchburgh</i> —Grace S. S., for sup. of a Chinese student.....	12 50	
<i>Mecklenbergh Co.</i> —St. James'.....	4 30	
“ St. Luke's.....	3 41	
<i>Oak Grove</i> —St. Peter's.....	5 00	
<i>Old Point</i> .....	10 00	
<i>Warren Co.</i> —St. Thomas' Parish, for Africa \$8; for China \$24.25.....	33 50	185 21

## WESTERN NEW YORK.

<i>Belvidere</i> —Christ.....	12 51	
<i>Buffalo</i> —St. John's.....	8 54	
<i>Lockport</i> —Grace.....	11 30	
<i>Mount Morris</i> —St. John's.....	5 00	
<i>Pelphs</i> —St. John's.....	3 00	
<i>Pittsford</i> —Christ.....	5 32	45 67

## WISCONSIN.

<i>Oconomowoc</i> —Zion.....	10 00	10 00
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## WYOMING.

<i>Laramie</i> —St. Matthew's.....	2 80	2 80
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## MISCELLANEOUS.

Missionary Boxes.....	1939 36	
A Charity Pocket.....	2 00	
E. A. S.....	5 00	
C. W. R., gold \$20.....	22 20	
Cash.....	5 00	
A friend, Special for expenses of Rev. Mr. Morris, going to Japan.....	500 00	
Anon.....	1 00	2474 56

## LEGACY.

<i>Providence, R. I.</i> —Estate, E. W. Howard.....	750 00	750 00
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\$21,809 31  
Amount previously acknowledged..... 6,769 55

Total from Oct. 1, '70, to Feb. 1, '71, \$28,578 86

The following amounts have been received to Feb. 1st, and acknowledged for account of Special Fund for Rev. Dr. Hill, through Rev. Dr. Leeds:

Dr. Geo. C. Shattuck.....	50 00
Rev. S. F. Jarvis.....	32 21
Rev. Philips Brooks.....	100 00
St. Thomas' Church, New York.....	284 62
Rev. Dr. Hall.....	50 00
Grace Church, Baltimore.....	100 00
Grace Church, Brooklyn.....	50 00
St. Mark's, Philadelphia.....	100 00

\$766 83

# Commission OF Home Missions for Colored People.

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MARCH, 1871.

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*HOFFMAN SCHOOL, FRANKFORT, KENTUCKY.*

LETTER FROM BISHOP SMITH.

THE following was read to me as an address, by a large committee of pupils. The reader was a small, but very smart boy, almost white, and a cripple, whom we hope to train as a teacher. Mr. Lind is preparing a quarterly report; but for the interest it has in itself, this is sent in advance by

Your friend, &c.,

B. B. SMITH.

"We, the pupils of Hoffman School, desire to return you in our own behalf, and in behalf of our parents, our humble and grateful thanks for the unwearied exertions displayed by you in order to benefit and advance us. Through your generous endeavors we have been supplied with teachers who have always taken pains to instruct us. We have been provided a school, its furniture, and now with a beautiful bell. These are facts which prove the great interest which you take in our welfare; and we earnestly desire to prove that we are grateful, and that we appreciate your kindness. We know that you require no thanks from us for these favors, yet we trust that by diligent application to our studies, by obedience to our teachers, and by our general good behavior, to testify how greatly we value them. We are informed that our bell was presented by the ladies of St. John's Church, New York, at your request. While thanking you for it, may we ask you to express to these generous ladies our sincere and grateful thanks, and our hope that they may always be encouraged by good reports of us. We humbly pray that God may richly reward you for your untiring efforts for our education, morally and religiously. We beg you not to forget us in your prayers. In conclusion, will you allow us to wish you and family a happy Christmas, and that God may grant you health and strength for many years is the humble prayer of

Your obedient and grateful servants,

"THE PUPILS OF THE HOFFMAN SCHOOL.

"FRANKFORT, Kentucky."

The following extract is from the first Report of the present teacher of this school, Mr. Alfred B. Lind:

"I arrived here on the 14th of October, and found a large number of scholars, under the care of Mrs. Jennings. On the Monday following, I opened school with 107, a good portion of whom had been detained at home awaiting my arrival. The number on the register has been gradually increasing. I have never once regretted coming here, not only on account of the generous kindness of Bishop Smith, but also because I find a most pleasant field in which to labor."

### *ST. AUGUSTINE'S NORMAL SCHOOL, RALEIGH.*

FROM THE REPORT OF THE PRINCIPAL, THE REV. J. BRINTON SMITH, D.D.

I HAVE postponed sending a report, until we could get into our new boarding buildings. These were completed the first of last month. There are two boarding-houses (one for boys and the other for girls, each accommodating twenty-five pupils), and a third building, used as dining-room and kitchen, with rooms for matron. We are now equipped for our work.

We have thirty-five names on our roll this session, of whom sixteen are boarders. Of the latter we have ten boys and six girls. The school is doing very well; the scholars are improving. I have a class in Algebra, Science, Grammar, besides other classes in Geography, Arithmetic, &c.

I have Service every Sunday morning in the school building, with a Sunday-school for the pupils and children around. At night, after Evening Prayer, I give a commentary on the Gospel for the day.

### *WILMINGTON, N. C.*

FROM MISS A. HESKETH.

I have now one hundred and thirty pupils, with a daily attendance of one hundred and ten, and sometimes more. The school is good, the scholars are improving, and seem ready and anxious to learn all that they can. I only regret that I have so little time to devote to them. You see, our school is large, and with two teachers, only too large. Every week, I am obliged to send many away, but secured this number of scholars, hoping we would be able to have another teacher in Miss Kennedy's place, who is unable to return to us this year. We regret the change very much, and are really in need of another *good* teacher. The Rev. Mr. Brady's daughter now assists me, and does well.

A week or two ago, I received from a friend in "Taunton," a barrel of clothing; it came in time for the cold weather we have had at intervals

this winter. Also, from friends in "New Haven" Conn., a good sized package of new garments for the school children, muslin to make up, as also the necessary articles needed for sewing. These have enabled us to reach the very worst cases in our school. They have needed such garments all winter, for we have had weather cold enough, for those most comfortably situated, to suffer for a day or two, so these poor creatures must have felt it keenly.

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*NEWBERN, N. C.*

FROM MISS S. G. SWETLAND.

It affords me pleasure to be able to give you a favorable account of our school. Since under my care it has never been in so satisfactory a condition as at present. The scholars number one hundred and thirty, with an average attendance of about a hundred. Many of these are former pupils, and, consequently, I can see some result of labor, which, you are aware, is an encouragement greatly to be desired, as the mere excitement in the work is not in itself particularly agreeable. We now receive no new pupils, except they come from the country, but none such are refused. This state of things will continue but for a couple of months, when there will come a falling off. Whatever may be the moral obligations, or the mental darkness of this people, they certainly have capacity and capability; it may not be a pleasant task to develop their powers, but it is something that ought to be done, and a part of the work may as well be mine as another's—why not? I feel no disposition to complain of my lot in the great Vineyard.

You have, doubtless, heard of the loss of Christ Church by fire. All is lost, organ, bell, &c. I understand Mr. Forbes is soon to go North to solicit aid towards re-building. The Presbyterians are very kind, and grant us the use of their church for Sunday evenings, and the little Memorial Chapel is used for Morning Service.

We have had very cold weather this Winter, until within the past few days. Your kind assistance has enabled me to keep my children warm whilst in school, but the poor have suffered sadly from cold, and many of them from hunger. God help the suffering ones on earth, for there is more than man can possibly do!

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*FACTS STARTLING AND NOT CREDITABLE.*

No. 1.—FOUR-FIFTHS of our Parishes in the United States, never pay ONE CENT into the Treasuries of the Board of Missions, for the maintenance of the Domestic, Foreign, and Home African Missions, established under the authority of this Church in accordance with the injunctions of her Divine Head.

*Four-Fifths* give nothing!

